





THE BOOK OF THE DEAD

FACSIMILES

OF THE

PAPYRI OF HUNEFER,

ANHAI, KERĀSHER

AND

NETCHEMET

WITH

SUPPLEMENTARY TEXT FROM THE PAPYRUS OF NU

WITH TRANSCRIPTS, TRANSLATIONS, ETC.

BY

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P R E F A C E.

The present volume contains a series of facsimiles and transcripts of hieroglyphic papyri which illustrate the development and literary history of the "Book of the Dead" during a period of about sixteen hundred years, and is intended to form a supplement to the previous publications of the Trustees of the British Museum on the same subject. The "Egyptian Texts of the Earliest Period from the Coffin of Amamu in the British Museum," the "Photographs of the Papyrus of Nebseni in the British Museum," and the "Facsimile of the Papyrus of Ani in the British Museum," published in 1876, 1886, and 1890 respectively, placed in the hands of scholars copies of the finest and most complete texts of the "Book of the Dead" then known. These documents illustrate the history of that great funereal work in the period which lies between B.C. 2600 and B.C. 1700. The papyri now for the first time published in a complete form in this volume are fine examples, textually and artistically, of the funereal compositions upon which kings and nobles, and priests and laity, depended for the means of attaining everlasting life, from the beginning of the XVIIIth dynasty, about B.C. 1650, to the end of the Ptolemaic period about B.C. 100. The papyri, five in number, are as follows:—

1. The Papyrus of Hunēfer, an overseer of the palace, and superintendent of the royal cattle, and "royal scribe" in the service of Seti I., king of Egypt, about B.C. 1370. Though comparatively short, this papyrus is the most beautiful of all the illustrated papyri of the XIXth dynasty, and as an artistic work ranks among the best specimens now known. Moreover, it contains a Hymn to Rā, and a Hymn to Osiris which are found in no other papyrus.

2. The Papyrus of Ānhai, a lady of the college of Āmen-Rā at Thebes, who lived about the end of the XXth or in the XXIst dynasty, about B.C. 1100. This papyrus is of special interest on account of the unusual character of its vignettes, which demonstrate how, under the priests of Āmen, scenes which belonged properly to the "Book of Knowing that which is in the Underworld," and other works of a like nature, were introduced into the "Book of the Dead," and how the god Āmen-Rā, who was originally a local god of no national importance, gradually usurped all the attributes of the old gods of Egypt, and even invaded the domain of Osiris, the judge of the dead. Worthy of special notice among the vignettes in this papyrus are the Scene of the Creation, and that in which the mummy of the deceased is seen lying upon the steps, or staircase, beneath the eight spheres of the city of Khemennu.

3. The Papyrus of Netchemet, who was probably the daughter of the priest king, Ḥer-Ḥeru-sa-Āmen, by the "royal mother" Ḥurere, who lived at the beginning of the period of the rule of the priest kings over Egypt, about B.C. 1000. This papyrus is inscribed in hieratic, with a small but interesting series of chapters of the "Book of the Dead," and with a number of vignettes from the "Book of Knowing that which is in the Underworld," some of which are not found elsewhere.

4. The Papyrus of Kerāsher, which is inscribed with a copy of the "Book of Breathings" in hieratic, and belongs to the late Ptolemaic or Roman period. This work represents the attempt made to include all the essential elements of belief in a future life in a work shorter and more simple than the "Book of the Dead." The idea of material happiness is, however, more fully developed, and some passages seem to suggest the existence of a belief in the resurrection of the corruptible body, and of a hope for a life in the world beyond the grave not unlike that which had been passed upon earth. This work was declared to be the composition of Thoth, the scribe of the gods.

5. The Papyrus of Nu, the overseer of the house of the overseer of the chancery, the son of Āmen-ḥetep, an official who held similar offices, and the lady Senseneb. This document is probably a composition of the first half of the XVIIIth dynasty, about B.C. 1650, and appears to be the oldest illustrated copy of the "Book of the Dead" now known. The whole papyrus is most carefully written, and seems to be the work of a single hand, probably that of Nu himself; it is no mere copy hastily written by a scribe for sale, but a document which bears in almost every line the impress of care and knowledge. It contains a considerable number of Chapters which have not hitherto been found in papyri of the Theban Recension, and also a large number of others which have, up to the present, been known from a single document only.

The coloured facsimiles of the papyri of Hunefer and Ānhai are accompanied with translations, and transcripts (printed in hieroglyphic type), with interlinear transliterations and translations of such passages as are not found in the volume of translation which was published with the Second Edition of the text of the "Papyrus of Ani in the British Museum." The facsimiles of the papyri of Queen Netchemet and Kerāsher, which are written in hieratic, are accompanied with full transcripts into hieroglyphics, in the hope that they may be useful to students of the hieratic character, and complete translations have also been appended. The Papyrus of Nu has been included in this volume as a most valuable example of an independent text much earlier than those of the other four papyri. It has been thought sufficient to give here the complete transcript only, for, although it contains certain Chapters which are independent of those already translated in the "Papyrus of Ani in the British Museum," at the present moment it seems more expedient to defer the consideration of a full translation until further material of the same period becomes available.

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June 30th, 1899.

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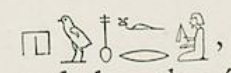
Speech of Ḥeru-netch-ātef (Ānhai, plates 1 and 2).

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Hymn to Rā (Hunefer, plate 1).

I. THE BOOK OF BREATHINGS (Kerāsher, plate 2).

THE PAPYRUS OF HUNEFER.






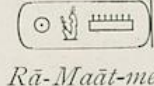
THE papyrus of Hunefer, , was found at Thebes, and was purchased by the Trustees of the British Museum from the late Clot Bey in 1852. It measures 18 feet by 1 foot 3 $\frac{3}{8}$ inches, and it is the shortest illustrated text of the Book of the Dead of the Theban period extant. The material is composed of three layers of papyrus of a fine light colour.








It contains a number of chapters of the Book of the Dead, each of which is accompanied by a vignette; and at top and bottom is a border of two colours—red and yellow. A portion of the papyrus was left blank at the beginning and end, but was trimmed off whilst the document was in the hands of a former possessor. The inscribed text is perfect, not a single character being wanting. The vignettes appear to be the work of one artist, but the great difference between the character of the writing at the beginning and of that at the end of the text suggests that two scribes were employed. The titles of the chapters, rubrics, catchwords, etc., are in red. In two or more places the papyrus has been joined, and two additional pieces (see Plates I. and VI.) have been skilfully inserted. From the fact that the text of the XVIIth chapter is divided into two sections by a vignette, which contains two full-length figures of Hunefer and his wife with a prayer written above them, it may be inferred that the vignettes were sketched in before the text was written.

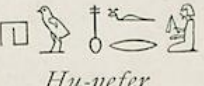




It is tolerably certain that all the sections of the text were written about the same time, and also that they are the work of the Theban school of scribes, who were unrivalled in illustrating papyri with bright colours. An examination, however, of the papyrus shows that both artist and scribe were not equal to the production of

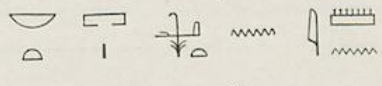
beautiful vignettes and fine bold writing such as appear in the papyrus of Ani.

We can, fortunately, fix with tolerable certainty the exact place in the series of illustrated Theban papyri which the papyrus of Hunefer occupies, for in more than one passage we are given his full titles, which read:—


					
<i>mer per</i>	<i>en</i>	<i>suten</i>	<i>neb</i>	<i>tau</i>	<i>Rā-Maāt-men</i>
Overseer of the palace	of the king,	the lord of the two lands,	{ Men-Maāt-Rā } (Seti I.),		

						
<i>mer</i>	<i>menmenu</i>	<i>en</i>	<i>neb</i>	<i>tau</i>	<i>suten</i>	<i>an</i>
overseer	of the cattle	of the	lord	of the two lands,	the royal	scribe,

				
<i>Hu-nefer</i>	<i>maāxeru</i>	<i>her</i>	<i>āment</i>	<i>Uast</i>
Hunefer,	triumphant,	chief	of the west	of Thebes.

Thus it appears that the papyrus was written during the reign of Seti I., King of Egypt about B.C. 1370, and we may safely assign the production of the work to the middle of the fourteenth century before our era. Apart from his papyrus, nothing is known of Hunefer, and, moreover, the name is very uncommon. His profession of “royal scribe” gave him a high position at Thebes, and the duties which he would have to discharge as “overseer of the palace” and “director of royal cattle” and “governor of Western Thebes” would indicate that he was of exalted rank. Elsewhere we are told that he was the “royal scribe of the divine offerings of king Men-Maāt-Rā” (Seti I.), an office which would probably bring him frequently into the royal presence. Like so many high officials of this period, Hunefer married a lady of the College of Āmen-Rā at Thebes; she is called “Nasha, the lady of the house, the *gemāt* of Āmen,” 

B

 She always accompanies her husband in the vignettes, and always holds in one hand the sistrum, the symbol of her musical duties in the great temple of the god of Thebes. Both Hunefer and Nasha were thus members of the famous confraternity of the priests of Amen.

The text of the papyrus may be divided into two parts. The first part contains a fine hymn to the rising sun, with vignette; a long and remarkable hymn, in which the god Thoth declares what he has done for Osiris, with vignettes; and the judgment of the dead, some passages of which are peculiar to this papyrus. The second part contains Chapter I., with vignette; Chapter XXII., with vignette; Chapter XVII., with vignette; and the "Chapter of opening the mouth of the statue of Osiris Hunefer." This last chapter consists of an extract from a very ancient work, with the addition of a title.

The papyrus is very remarkable from the fact that, although, comparatively, it is so short, it contains two compositions, *i.e.*, the hymn to the rising sun and the hymn to Osiris, which are not found elsewhere; and to the scene in which the ceremony of opening the mouth at the door of the tomb is described, it adds a text which is as old, at least, as the time of the kings Unas, Tetä, Pepi I., etc. Moreover, although at the end of the papyrus, and indeed throughout Chapter XVII., the text is almost worthless for critical purposes—being here composed of a series of short groups of words arranged without any regard to sense—yet the text of Chapter I. is so good that M. Naville has made it the standard by which to arrange the variant readings from other papyri in his great work on the Egyptian Book of the Dead.¹ Like the papyrus of Ani, that of Hunefer begins with hymns to Rā and Osiris, which form, probably, the correct introductory matter to the judgment which here follows immediately after; and both hymns and Judgment Scene may be regarded as an introduction to the "Chapters of Coming Forth by Day," by which they are followed.

A comparison of the texts and vignettes of the papyrus of Hunefer with those of the papyrus of Ani shows that the work of both artist and scribe leaves much to be desired. Thus in the vignette to Plate II. the scribe writes above the

head of Nasha, Hunefer's wife, the name of her husband, notwithstanding the fact that he has just written the words, "lady of the house, singer of Amen." And throughout the whole of the XVIIth chapter the text is sacrificed to the necessity of forcing the chapter into the limits which had been defined by the artist who fixed the length of the work by first sketching in the vignettes. We see, too, that the scribe has carelessly confused words somewhat similar in sound but of different meaning, *e.g.*, he has written *per*, "or coming forth" instead of *per*, "house." (See the prayer on Plate 9, line 7.)

In the vignettes the artist has made many changes, and in none is this more evident than in the Judgment Scene (Plate 4). Thus, to the gods who sit watching the weighing of the heart in the balance the artist added three gods, to typify the gods of the south and of the north and of the west, but there is no representative of the god of the east. Usually Anubis only tests the tongue of the balance, but here he is grasping Hunefer by the hand and leading him into the Hall of Double Truth, and the description of the tri-formed monster as here given is probably unique. In the papyrus of Ani the "luck" of the deceased (in human form), and his *meskhen* (embryo?), and his soul (in the form of a human-headed hawk), and the goddesses of birth and of the birth chamber are all present at the weighing of the heart; but all are absent from the papyrus of Hunefer. The table of offerings which the deceased offers to Osiris is here omitted, as well as the reply of the great gods to the address of Thoth, declaring the innocence of the deceased, and the address of the deceased to Osiris. In the same scene the throne of the god Osiris is made to rest upon water, wherefrom springs a lotus on which stand the four "children of Horus": the detail is probably unique. We also miss the bullock skin which is usually suspended before the god. On the other hand, the scene in which the performance of the ceremony of "opening the mouth" is being performed is given on a scale unknown in other papyri of the period. All the instruments which were employed on such an occasion are here carefully depicted, and the stele with a rounded top, inscribed with prayers to Osiris for sepuchral meals and for the power to go into and to come forth from the underworld, forms a striking addition to the usual scene. It will be noticed that the left arm of Anubis, which is thrown round

¹ *Das Aegyptische Todtenbuch*, Vol. I., Plates 1, 2; for other extracts from the papyrus of Hunefer, see *ibid.*, Plates 16 and 209, and for M. Naville's description of it, see *Einleitung*, p. 59 f.

the body of Hunefer, is of an impossible length, and is, also, out of drawing. We should expect the priest who wears the panther's skin to be reciting the funeral service from a papyrus, as is usual, but here he is sprinkling water upon the ground and burning incense in a censer. In the papyrus of Ani, Thuthu, Ani's wife, is usually depicted along with him wherever he may be. She stands with him at the entrance to the Hall of Double Truth; she has a seat with him in the *Seh* hall, wherein he plays draughts; and their disembodied souls perch together in the form of human-headed birds on the summit of a pylon-shaped building (Plates III. and VII.). But in the papyrus of Hunefer the deceased stands alone in the Judgment Hall; and Nasha his wife never accompanies him except in the large vignettes. Passing to the vignettes of the XVIIth chapter which accompany the text in Plates VIII.–XI., we observe that not a few of those which are found in the papyrus of Ani are here omitted, and that many variations are introduced. Several figures of gods and other mythological beings are wanting; and the scribe has made no attempt to explain the scenes by brief remarks such as appear in the papyrus of Ani. These omissions may, perhaps, be explained by the haste with which the latter part of the papyrus of Hunefer was executed, but they are more probably to be attributed to the absence of official control over the scribe when planning the scope and contents of the papyrus. Finally, it is interesting to note that already in the time of Seti I. the influence of the followers of the god Amen-Rā was so great that Hunefer offers praises to him (see Plate I., l. 14) in the same terms as those in which he addresses the ancient gods of Egypt, and proclaims his unity and inscrutability.

PLATE I.

Vignette I: The royal scribe Hunefer standing with both hands raised in adoration of Rā in his rising. He wears a white linen garment girt about the waist; round his neck is a collar made of strings of coloured stone or glass beads, and on his wrists are bracelets; over his left arm hangs a necklace with two pectorals in the form of pylons. The line of hieroglyphics in front of him reads:—

<i>Ausār</i>	<i>mer</i>	<i>per</i>	<i>en</i>	<i>suten</i>	<i>neb</i>	<i>taui</i>
Osiris,	overseer	of the palace	of	the king,	the lord	of the two lands,

<i>Men-Maāt-Rā</i>	<i>men</i>	<i>menmenu</i>	<i>en</i>	<i>neb</i>	<i>taui</i>
Men-Maāt-Rā (Seti I.), overseer of the cattle of the lord of the two lands,					

<i>suten</i>	<i>ān</i>	<i>Hu-nefer</i>	<i>māxeru</i>	<i>her</i>	<i>Ament</i>	<i>Uast</i>
royal	scribe,	Hunefer,	triumphant,	chief	of the west	of Thebes.

Behind Hunefer stands his wife Nasha,¹ a priestess in the college of Amen-Rā at Thebes. She bears on her head the cone and flowers characteristic of the period, and in her left hand are a Hathor-headed sistrum, emblematic of her office, and a lotus flower.

Text: (1) A HYMN OF PRAISE TO RĀ WHEN HE RISETH IN THE (2) EASTERN PART OF HEAVEN. Behold Osiris, Hunefer, triumphant, (3) who saith: "Homage to thee, O thou who "art Rā when thou risest and Tmu (4) when thou "settest. Thou risest, thou risest, thou shinest, "thou shinest, (5) thou who art crowned king of "the gods. Thou art the lord of heaven, [thou "art] the lord of earth, [thou art] the maker (6) "of those who dwell in the heights, and of those "who dwell in the depths. Thou art the one "god who came into being in (7) the beginning "of time. Thou didst create the world, thou didst "fashion man, (8) thou didst make the watery "abyss of the sky, thou didst form Hāpi, thou art "the maker of the streams and of the great deep, "(9) and thou givest life to all that is therein. "Thou hast knit together the mountains, and "thou hast made to come into being (10) both "man and beast. Thou hast created the heavens "and the earth. Worshipped be thou whom the "goddess Maāt embraceth at morn and at eve. "Thou dost travel over the sky with heart "swelling with joy; the lake of Testes (11) is at "peace. The fiend Nāk hath fallen, and his "two hands are cut off. The *sekhet* boat "receiveth fair winds, and the heart of him that "dwelleth in the shrine [thereof] rejoiceth. Thou "art crowned (12) prince of heaven, thou the One "who art provided [with all things]. Rā cometh "forth from Nu with triumph. O thou divine "youth, thou everlasting Son, thou self-begotten "one, who didst give birth to thyself, thou One "(13) of myriad and manifold germs and aspects, "king of the world, prince of Annu, lord of

¹ Compare the variant *Nashait*, Lieblein, *Dictionnaire de Noms Hiéroglyphiques*, p. 487.

“have rejoiced (5) in everything which he hath
 “done [for thee]. He hath brought unto thy nos-
 “trils the sweet breeze (6), and life and freshness
 “to thy fair face, and the north wind which cometh
 “forth (7) from the god Temu unto thy nostrils,
 “O Lord of (8) Ta-tchesert. He hath made the
 “god Shu to shine upon thy (9) body; he hath
 “illuminated thy path with rays of splendour (10);
 “and he hath done away all the blemishes which
 “cleave unto thy members by (11) the might of
 “the utterance of his mouth. He hath made to
 “be at peace for thee the two Horus brethren;
 “he hath destroyed for thee the stormy blast and
 “the hurricane; he hath made to be gracious unto
 “thee the two striving brethren, and the two lands
 “are at (12) peace before thee; for thee hath he
 “done away the wrath which was in their hearts,
 “and each hath become reconciled unto his
 “brother. Thy son Horus is triumphant in the
 “presence of the (13) whole company of the gods,
 “and sovereignty over the world hath been given
 “unto him, and his rule [reacheth] even unto the
 “uttermost parts of the earth. The throne of the
 “god Seb hath been adjudged unto him (14)
 “along with the dignity which hath been founded
 “by the god Temu, and which hath been stab-
 “lished by decrees in the chamber of the books,
 “and hath been inscribed upon an iron tablet
 “according to the command (15) of thy father
 “Ptah-Tanen [sitting] upon the great throne.
 “He (*i.e.*, Thoth) hath set his brother upon that
 “which the god Shu beareth up (*i.e.*, heaven), to
 “spread forth the waters over the mountains, and
 “to make to spring up (16) that which groweth
 “upon the hills and the grain(?) which groweth
 “upon the earth; and he giveth increase by water
 “and by land. Gods of the heaven and gods of
 “the earth betake themselves to the service of thy
 “son Horus (17), and they follow him into his
 “hall; a decree is sent forth that he shall be
 “lord over them, and they perform his behest
 “straightway.

“Thy heart rejoiceth, O lord of the gods,
 “thy heart hath (18) its fill of joy; Egypt and the
 “Red Land are at peace, and they serve humbly
 “under thy sovereign power. The temples are
 “stablished upon their own lands, cities and pro-
 “vinces (19) hold possession of that which they
 “have in their regions, and we will make unto
 “thee the divine offerings which it is meet for us
 “to make, and offer sacrifice in thy name for ever
 “(20). Acclamations are made in thy name,
 “libations are poured out to thy *ka*, sepulchral

“meals [are brought unto thee] by the *khus* which
 “are (21) in thy following, and water is sprinkled
 “forth by (22) the [divine] company on the right
 “hand and on the left hand of the souls (23) of the
 “dead in this land; every (24) thing which hath
 “been decreed for thee according to his commands
 “in the beginning hath been perfected. Now
 “(25), therefore, O son of Nut, thou art crowned
 “as Neb-er-tcher is crowned at his rising. Thou
 “(27) livest, thou art stablished, thou renewest thy
 “youth, thou art true and perfect; thy father Rā
 “preserveth in safety thy members, the company
 “of thy gods ascribe praise unto thee. The
 “goddess Isis is (28) with thee and never doth
 “she leave thee; nor [art thou] overthrown by
 “thine enemies. The lords of all lands praise
 “thy beauties, even as they praise Rā when (29)
 “he riseth at the beginning of each day. Thou
 “risest up in the height upon thy standard, and
 “thy beauties lift up the face [of man] and make
 “long [his] stride (30). The sovereignty of thy
 “father Seb hath been given unto thee; and the
 “goddess Nut, thy mother, who gave birth unto the
 “gods, brought thee forth (31) as the firstborn of
 “the five gods, and created thy beauties and
 “fashioned thy members. Thou art stablished as
 “king, the white crown is upon thy head, and
 “thou hast grasped in thy hands the crook and
 “the flail; while thou wert in the womb and
 “hadst not as yet come forth therefrom upon the
 “earth, thou wast (32) crowned lord of the two
 “lands, and the *Atef* crown of Rā was upon thy
 “brow. The gods come unto thee with homage
 “and they hold thee in fear; they retreat and
 “depart [before thee].

PLATE III.

“(33) When they see thee armed with the
 “terror of Rā, the victory of thy Majesty is in
 “their hearts. With thee there is life, and
 “offerings of good (34) follow thee, and that which
 “is thy due is offered up before thy face.

“Grant thou that I may follow in the train
 “of thy Majesty, even as I did upon earth. Let
 “my soul (35) be called [into thy presence]; let
 “it be found by the side of the lords of right
 “and truth. I have come into the City of God—
 “the region [which existed] in primeval time—with
 “[my] soul, and with [my] double, and with [my]
 “*khu* to dwell in this land. (36) The god thereof
 “is the lord of right and truth, he is the lord of
 “the *tchefau* food of the gods, and he is most






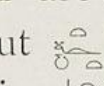

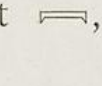

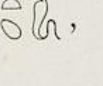
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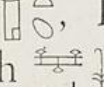

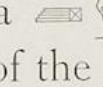
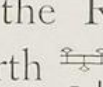

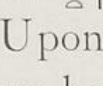

“holy. This land draweth unto itself every [other] land; the South cometh sailing down the river thereto, and the North, (37) steered thither by the winds cometh daily to make festival therein, according to the command of the god thereof who is the lord of peace within it. And doth he not say, ‘The happiness (38) thereof is a care unto me?’ The god who dwelleth therein worketh right and truth; unto him that doeth them he giveth old age, and unto him that followeth them rank and honour, and at length he attaineth unto (39) a happy funeral and burial in Ta-tchesert.

“I have come unto thee, and my hands hold right and truth, and my heart hath no crafty wickedness in it. (40) I offer up before thee that which is thy due, and I know that whereon thou livest. I have not committed any sin in the land, and I have defrauded no man (41) of that which is his.”

[SPEECH OF THOTH]: “I am Thoth, the perfect scribe, whose hands are pure. I am the lord of purity, the destroyer of evil, the scribe of right and truth, and that which I abominate (42) is sin. Behold me, for I am the writing reed of the god Neb-er-tcher, the lord of laws, who giveth the word and causeth destruction, and whose speech hath dominion over the two lands. I am (43) Thoth, the lord of right and truth, who make the feeble one to gain the victory, and who avenge the wretched and the oppressed on him that oppresseth him. I have scattered the darkness, (44) I have driven away the storms, and I have brought the wind unto Un-nefer, the beautiful breeze of the north wind, even when he came forth from the womb (45) of his mother. I have caused him to enter into the hidden abode, to make to live the heart of the Still Heart, Un-nefer, the son of Nut, Horus, triumphant.”

PLATE IV.

Vignette: (A) Scene of the weighing of the Heart of the Dead. Hunefer is led by Anubis, the god of the dead, into the Hall of Double Law or Truth, wherein the heart , emblematical of the conscience, is to be weighed in the balance against the feather , emblematical of law. Above are a number of gods, before whom Hunefer kneels in adoration and presents a table of offerings. The gods named are:—Rā , Tem , Shu , Tefnut , Seb , Nut , Horus , Isis .

Nephthys , Hu , Sa , the Road of the South , the Road of the North , and the Road of the West . Upon the beam of the scales is a female-headed figure having upon her head the feather emblematical of law. The god Anubis, jackal-headed, and kneeling upon a pylon, tests the tongue of the balance, the suspending bracket of which is in the form of the feather . Close to the pillar of the scales stands the monster *Am-mit*, or “Eater of the Dead,” having “the forepart of a crocodile, the hind quarters of a hippopotamus, and the middle part (*i.e.*, body) of a lion.”¹ On the right of the balance, behind *Am-mit*, stands *Thoth*, the scribe of the gods, with his reed-pen and palette with which to record the result of the trial.

Text: (A) CHAPTER OF THE HEART OF OSIRIS,² the royal scribe, Hunefer, triumphant; who saith:—

“My heart to me, my heart my mother, my heart my coming into being! May there be nothing to resist me at [my] judgment; may there be no opposition to me on the part of the divine sovereign chiefs; may there be no parting of thee from me in the presence of him that keepeth the scales. Thou art my *ka* within my body, the god *Khnemu*, who makest strong my members. May I come forth to the place of happiness to which I am advancing. May the *Shenit* not cause my name to stink before the great god, the lord of *Amentet*, and may cakes be given unto me in the house of cakes, and cold water in the house of cold water.”

Thoth, the lord of divine words, saith:—“Behold, I hold to be right the name of Osiris, the royal scribe, Hunefer; and his heart, also, hath appeared upon the scales, and it hath not been found to be evil.”

Vignette: (B) Hunefer, found just, is led into the presence of Osiris by “Horus, the avenger of his father.”

Text: (B) Horus, the avenger of his father, the perfect heir of Un-nefer, saith: “Behold, I am bringing unto thee Osiris Hunefer; he hath been acquitted by the scales, and the tongue thereof resteth upon the place where it should be.”

¹  *hāt en emsuhu pēhu-s em tēb her-āb set em ma.*

² *I.e.*, Chapter XXX. B of the Book of the Dead.

PLATE V.

“Osiris, governor of Amentet, the great “god,” enthroned within a shrine in the form of a funeral chest, the cornice of which is surmounted by a series of uræi having disks upon their heads. The god wears the *Atef* crown with plumes, and holds in his hands the crook and flail, emblems of sovereignty and dominion. He is swathed in white bandages. Behind him stand Isis and Nephthys, with the legend: “I am thy sister “Isis and Nephthys.” From the pool of water in which the throne of the god is set springs a lotus plant, bearing upon its open flower the “four children of Horus,” the gods of the cardinal points. Their names, Mesthâ, Hâpi, Tuamâutef, and Qebhsennuf, are given in the three lines of hieroglyphics just above their heads. In the top left hand corner of the shrine is a winged Utchat, typical of the “Eye of Horus”; in one of the hawk’s claws which support it is \varnothing , *shen*, the emblem of the sun’s eternal course, and in the other a fly-flapper.

PLATES VI. AND VII.

Vignettes: The funeral procession to the tomb, running the length of the two plates. In the centre of Plate VI. the mummy of Hunefer is seen lying in a funeral coffer, mounted on a boat with runners, which is drawn by oxen. In the bows of the boat, on a standard, is a figure of the jackal-headed god Anubis. In front of the boat is the *sem* priest burning incense in a censer, and pouring out a libation from a vase; he wears his characteristic dress, a panther’s skin. Behind, a sepulchral ark or chest, surmounted by a figure of Anubis, is drawn on a sledge by four attendants. In Plate VII. the procession is continued up to the tomb. On the left is the *Kher heb*, or “Reader,” who recites the funeral service; and he is followed by two mourners, six wailing women, and a servant bearing the staff, chair, and toilette (?) box of the deceased. On the right is a group of men performing the last rites. Before the door of the tomb stands the mummy of Hunefer; behind him, embracing him, stands Anubis, the god of the tomb; at his feet kneel his wife, “the lady of the house,” Nasha, and his daughter, to take a last farewell of the body. By the side of a table of offerings stand three priests: the *Sem* priest, who wears a panther’s skin, holding in his right hand a

libation vase, and in his left a censer; a priest holding up to the face of the mummy four vases of unguent; and a priest holding in his right hand the instrument \curvearrowright for “opening the mouth,” and in his left an instrument with which he is about to touch the mouth and eyes of the mummy. In the lower register are a cow and her calf, two men bearing as offerings a vase of unguent and the thigh of an animal, a table of offerings, a sepulchral box, a leopard’s skin, and a table upon which are arranged libation and other vases, vases of unguent, the *meskhet* instrument \approx , the *pesh-en-kef* instrument Υ , the instrument *ur hekau*, the boxes of purification, the bandlet, the bundles of spices (?), the instruments *seb ur*, *temânu*, etc. On the rounded stele, which stands close to the tomb, the deceased is seen standing in adoration before the god Osiris, and below are eleven lines of hieroglyphics which read:—

“May Osiris, the governor of Amentet, the “lord of eternity, who spreadeth out in everlastingness, the lord of praises, the governor “of the company of the gods, may Anubis, “the dweller in the city of embalmment, the “great god, the governor of the divine house, “grant unto the double of Osiris Hunefer, who “is greatly favoured by his god, the power to “enter into and to come forth from the under- “world, and to follow the god Osiris in all his “festivals of the new year, and to receive offerings “of cakes, and to come forth into the presence “[of the god].”

Text: [CHAPTER I.] (1) HERE BEGIN THE CHAPTERS OF COMING FORTH BY DAY, AND OF THE SONGS OF PRAISE AND GLORIFYING, AND OF COMING FORTH FROM AND GOING INTO THE GLORIOUS NETER-KHERT; TO BE RECITED ON THE DAY OF THE BURIAL OF (2) OSIRIS, THE ROYAL SCRIBE HUNEFER, TRIUMPHANT. Osiris Hunefer, triumphant, (3), saith:—

“Hail, O bull of Amentet, behold Thoth, “the king of eternity, is there. I am the great “god near the boat, (4) I have fought for thee. “I am one of those two Horus-gods, those divine “sovereign princes, who make (5) Osiris, the “royal scribe, Hunefer, to be victorious over his “enemies on the day of the weighing of words. “[I am] the (6) friends who mediate for thee, O “Osiris. I am one of the gods born of Nut, “they who slay (7) the enemies of Osiris for him, “and I keep in bonds the fiend Sebau. I am the

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“ friends who mediate (8) for thee, O Horus. I
 “ have fought for thee, I have made [the enemy]
 “ to turn back for thy name’s sake. I am Thoth,
 “ who have made (9) Osiris victorious over his
 “ enemies on the day of the weighing of words in the
 “ mighty house of the Ancient One who dwelleth
 “ in (10) Ännu. I am Tēttiū, the son of Tētteṭu;
 “ I was brought forth in Tētteṭu, I was conceived
 “ (11) in Tētteṭu, and Tētteṭu is my name. I
 “ am with [those] who follow Osiris in Tau-
 “ Rekhtet, (12) and [I] make Osiris to be victorious
 “ over his enemies. Rā commanded Thoth to
 “ make Osiris victorious (13) over his enemies;
 “ and that which was commanded Thoth did. I
 “ am with Horus on the day of the clothing (14)
 “ of Teshtesh. I open the storehouse and I wash
 “ the Still-Heart; I draw back the bolts (15) and
 “ I see the hidden things in Re-stau. I am with
 “ Horus and I guard the right shoulder (16) of
 “ Osiris who dwelleth in Sekhem, and I come
 “ forth from and I [go in] to the flames on the day
 “ of the destruction of the Sebau (17) fiends in
 “ the city of Sekhem. I am with Horus on the
 “ day of the celebration of the festivals of Osiris,
 “ to make the great (18) offering of Rā in the city
 “ of Khemennu on the festivals of the Tenā in
 “ Ännu. I am he who poureth libations in Tātau
 “ (19) and I exalt him that dwelleth on the Stair-
 “ case. I am a priest of Äbtu on the day of
 “ casting up the earth. I see (20) the things which
 “ are concealed in Re-stau. I recite the words of
 “ the festival service of the Soul, who is the Lord
 “ of Tētteṭu. I am (21) the *Sem* priest, and I
 “ perform his course. I am the Ur-kherp-ḥem
 “ priest, on the day of the placing of the Hēnnu
 “ boat of Seker upon (22) its sledge. I have
 “ grasped the spade on the day of digging the
 “ ground in Suten-ḥenen.”

“ Hail, ye who make (23) perfected souls to
 “ enter into the House of Osiris, cause ye the soul
 “ of Osiris Hunefer, the royal scribe, triumphant,
 “ to enter along with you into the House (24) of
 “ Osiris. May he see as ye see; may he hear as
 “ ye hear; may he stand as ye stand; may (25) he
 “ sit as ye sit in the House of Osiris.”

“ Hail, ye who give cakes and ale to perfected
 “ souls in the House (26) of Osiris, [give ye cakes
 “ and ale at the two seasons to the soul of Osiris
 “ Hunefer, the royal scribe, triumphant, who is
 “ victorious before all the gods of Äbtu, and who
 “ is victorious with you].”

“ Hail, ye who open the ways, and lay open
 “ the paths to perfected souls (27)

PLATE VII.

“ in the House of Osiris, open ye the way and lay
 “ open the paths to the soul of Osiris Hunefer,
 “ the overseer (28) of the palace, triumphant, and
 “ [bring him] along with you unto the House of
 “ Osiris. May he enter without let or hindrance,
 “ and may he come forth in peace from the (29)
 “ House of Osiris. May he not be repulsed,
 “ may he not be turned back, may he enter in as
 “ he pleaseth, may he come forth at will, may he
 “ be triumphant (30) with you. May his bidding
 “ be done in the House of Osiris, and may no
 “ [fault] be found in him.”

Text: [CHAPTER XXII.] (1) THE CHAPTER
 OF GIVING A MOUTH TO OSIRIS, (2) THE GOVERNOR
 OF THE PALACE, HUNEFER, IN THE UNDERWORLD,
 who saith: “ I rise out of the egg in the land of
 “ hidden things. May my mouth (3) be given
 “ unto me that I may speak with it in the presence
 “ of the great god, the lord of Ämentet. May my
 “ hand and my arm not be forced back before the
 “ divine sovereign chief of the gods (4). I am the
 “ god Osiris, the lord of the mouth of the tomb
 “ (Re-stau), and I have a portion with him who is
 “ upon the top of the steps. According to the
 “ desire of my heart, I have come (5) from the
 “ Pool of Fire, and I have quenched the flame
 “ [therein], and I, Osiris, the royal scribe, the
 “ overseer of the cattle [of the lord of the two
 “ lands] have escaped [therefrom].”

Above the scene in which the ceremony of
 “ opening the mouth” is represented, are sixteen
 short lines of hieroglyphics forming the text of
 a composition which is, properly speaking, a part
 of a work that deals exclusively with the cere-
 monies performed for the deceased before he was
 laid in the tomb;¹ it reads:—

THE CHAPTER OF THE OPENING OF THE MOUTH
 OF THE STATUE OF OSIRIS, THE ROYAL SCRIBE,
 Hunefer, which is to be performed [when] its
 face [looketh] towards the south, [and when it
 is set] upon the sand behind him. And the
 Kher-ḥeb² shall say four times unto the *Sem*
 priest as he goeth round about him bearing four
 vases of water: “ Thou art pure with the purifica-
 “ tion of Horus, and Horus is pure with thy
 “ purification. Thou art pure with the purifica-

¹ See Schiaparelli, *Il Libro dei Funerali degli Antichi Egiziani*:
 Rome, 1882, pp. 22 ff.

² *I.e.*, the reader of the funeral service.

"tion of Thoth, and Thoth is pure with thy purification. Thou art pure with the purification of Sep, and Sep is pure with thy purification. Thou art pure with the purification of Seb, and Seb is pure with thy purification. [Thou art], pure, [thou art] pure. Four times."

"Hail, Osiris Hunefer, triumphant! Incense hath been offered unto thee of the incense of Horus, and incense hath been offered unto Horus of thy incense. Incense hath been offered unto thee of the incense of Thoth, and incense hath been offered unto Thoth of thy incense. Incense hath been offered unto thee of the incense of Sep, and incense hath been offered unto Sep of thy incense. Incense hath been offered unto thee of the incense of Seb, and incense hath been offered unto Seb of thy incense."

PLATES VIII.—XI.

Vignettes: The vignettes of these plates forming one composition run along the top of the text. The subjects are:—

PLATE VIII. 1. The emblem of *Āmenta*, or the underworld, set upon a mountain; on one side of the standard is a vase, symbolic of drink, and on the other a loaf of bread, symbolic of meat. Two figures of Hunefer, walking in opposite directions, indicate the power which the deceased has to go into and to come forth from the underworld.

2. Hunefer in the *seḥ* hall, moving a piece on a draught-board (to illustrate lines 2 and 3 of the text).

3. The soul of Hunefer standing upon a pylon-shaped building. The hieroglyphics by the side read, "The soul of Osiris Hunefer."

4. Hunefer kneeling in adoration before one of the two lions which sit back to back and support the horizon \ominus . From the Papyrus of Ani we learn that the lion on the right is called "Yesterday," and that on the left, "To-morrow" (to illustrate lines 14 and 15).

5. The god Osiris, seated, with flail and crook.

6. Hunefer kneeling at a table of offerings placed before the *Bennu* bird, which is called in the text by the side the "soul of Rā" (to illustrate lines 22 and 23).

PLATE IX. 7. A hawk-headed god, seated, having upon his head the crowns of the North and South, and holding the flail and crook.

8. The mummy of Hunefer lying on a bier within a funeral shrine; at the head and foot are Nephthys and Isis in the form of hawks. Beneath the bier are vases painted to imitate variegated marble or glass, etc.

9. Hunefer kneeling in adoration before the two serpent goddesses of the North and South (Uatchit and Nekhebit).

10. A table of offerings.

11. A god, kneeling, and stretching out his right hand over a pool (?) in which is the eye of Horus \odot (to illustrate line 36).

12. The god *Heḥ*, "Millions of years," holding the emblem of "years" in his left hand; he is kneeling, and is stretching out his right hand over a lake.

13. A lake or pool of water.

The sequence of the vignettes is at this point broken by figures of Hunefer and his wife Nasha, above which are eight lines of text containing an address by the former to "the lords of *Āmentet* and the company of the gods who dwell in the "underworld."

PLATE X. 14. A pylon, called *Re-stau*, with open door, wherein is seated a god (to illustrate lines 39 and 40).

15. *Rā*, hawk-headed, seated, and holding the emblem of "life."

16. Two seated gods.

17. The god Thoth, kneeling, and presenting the *Utchat*, or Eye of the Sun, to the goddess *Meḥ-urt*, who, in the form of a cow, is couchant upon a pylon-shaped building. She has a disk between her horns, the *menät* behind her neck, and a collar hanging below her chin.

18. A funeral chest, from which emerges the head of *Rā*. On the right stand *Tuamāutef* and *Qebḥsennuf*, and on the left *Mesthā* and *Hāpi*. The chest is called the "*Aat* (district) of *Abydos*" (to illustrate lines 61 and 62). The deceased kneels in adoration before the god.

19. The deceased kneeling before seven gods, each of whom is armed with a knife; the first is human-headed.

PLATE XI. 20. The second is cow-headed; the third is lion-headed; the fourth is lion-headed, and is seated within a hall or shrine; the fifth and sixth have human heads which look behind them, and the seventh is cat-headed. The gods are probably named in lines 77 ff.

21. The deceased kneeling in adoration before five ram-headed gods, each of whom holds the

D

symbol of "life"; their names are Rā, Shu, Tefnut, Seb, and Ba-neb-Ṭetṭet.

22. The Cat, *i.e.*, the Sun, which dwelleth by the persea tree in Heliopolis, cutting off the head of the serpent, which typifies his enemies.

Text: [CHAPTER XVII.] (1) HERE BEGIN THE PRAISES AND GLORIFYINGS OF COMING OUT FROM AND GOING INTO THE UNDERWORLD [AND OF BEING] A KHU IN THE BEAUTIFUL ĀMENTET, OF COMING FORTH BY DAY AND OF MAKING (2) THE TRANSFORMATIONS INTO WHATSOEVER FORM PLEASETH HIM (*i.e.*, THE DECEASED), OF PLAYING AT DRAUGHTS AND SITTING IN THE SEḤ HALL, (3) AND OF COMING FORTH AS A LIVING SOUL. Behold, Osiris, the royal scribe, the overseer of the palace, Hunefer, triumphant, after he hath come into his haven [of rest]. (4) It is good [for a man] to recite (?) these things upon earth, for then the words of the lord of mankind shall come to pass. And (5) Osiris, the superintendent of the cattle [of the lord of the two lands], Hunefer, triumphant, saith:—

"I am the god Temu in [his] existence; I am the only One (6) in Nu. I was Rā when he rose in the beginning, the Prince who created the beginning (7) of Rā, [and I am] crowned like the king who is in the city of Unt; Rā was not yet upon the pillars¹ of Shu, but he [rested] upon the stairs (8) of him who dwelt in the city of Khemennu, and the children of impotent revolt were given over unto him upon the stairs of (9) him that dwelleth in Khemennu. I am the great god who created himself, that is to say, [I am] Water; that is to say, Nu, the father of the gods, (10) or (as others say), Rā, the creator of the names of his members which turned into the gods (11) who are in the following of Rā, who is irresistible among the divine beings" (?).

Who then is this? (12) It is Temu, who dwelleth in his disk, or (as others say), It is Rā when he riseth in the eastern (13) horizon of heaven.

Who then is this?

"I, the Osiris, the overseer of the palace, Hunefer, triumphant, know (14) Yesterday, and I know To-morrow."

Who then is this? Yesterday is Osiris, and (15) To-morrow is Rā, [the day] wherein the enemies of Neb-er-tcher shall be destroyed, and (16) his son Horus shall have dominion; or (as

others say), It is the day whereon were established the festivals (17) when the dead Osiris payeth homage unto his father Rā, and whereon was fought the battle of the gods, at which time (18) Osiris was ordained by decree to be the lord of Re-stau; or (as others say), Āmentet, when the souls of the gods were created, and when Osiris was ordained by decree to be (19) the lord of Set-Āmentet; or (as others say), Āmentet is the [place] of Rā, and when any god goeth thereunto [he] must arise and (20) do battle with him who is over it.

"I know the great god who is therein."

Who then (21) is this? It is Osiris; or (as others say), Rā is his name, Manhood of Rā is his name, (22) Soul of Rā, the self-begotten [is his name].

"I am the *Bennu* bird which is in (23) Ānnu (Heliopolis), and I am the keeper of "the volume of the book of things which are "and of things which are to be."

Who then is this? It is Osiris, [or (as others say),] It is his dead body, (24) or (as others say), It is eternity and everlastingness.

What then is this? Eternity is the day, and (25) everlastingness is the night.

"I am the god Āmsu in his manifestations; I have placed my two plumes (26) upon my head."

What then is this? Āmsu is Horus, the avenger of his father, and his manifestations are (27) his births. The plumes upon his head are Isis and Nephthys when they go forth to set themselves there (28) even as his protectors, and behold, they establish themselves upon his head, or (as others say), They are the two exceeding great uræi which are upon the brow of their father Temu, or (as others say), They are his two eyes which are lacking (30) in his head.

"I am in [my] land, and I have come into "my city."

What then is this? It is the horizon (31) of [his] father Temu.

"I have made an end of my shortcomings, "and I have put away my faults."

What then (32) is this? It is the cutting off of the corruptible in Osiris, the royal scribe of the divine offerings, Hunefer, triumphant, and the putting away from him all evil things which (33) cleave unto him.

What then is this? It is his purification on the day of his birth (34) in the great double nest which is in Suten-henen (Heracleopolis

¹ *I.e.*, the four cardinal points.

Magna) on the day of the offerings of (35) mankind to the mighty gods who are therein.

What then is this? "Millions of years" is the (36) name of the one [nest], "Great Green" is the name of the other; a pool of natron, and a pool of (37) nitre, or (as others say), "Guide of millions of years" is the name of the one, "Great Green" is the name of the other, (38) or (as others say), "Begetter of millions of years" is the name of the one, "Great Green" is the name of the other.

What then (39) is this? It is Re-stau; that is to say, it is the *Tuat* (*i.e.*, the underworld), on the south of An-rut-f, and the northern door of the (40) tomb of Osiris.

Now as concerning the Lake of Maât, it is Abtu (Abydos).

What then is this? It is Sekhet- (41) Aanre, which produceth the divine *tchefau* food of the two Horus-gods who are behind their shrine.

Now as concerning (42) the Gate of Tchesert, it is the Gate of the pillars of Shu, that is to say it is the Gate of the Western (43) *Tuat*, or (as others say), It is the two leaves of the door through which the god Temu passeth when he goeth forth from the eastern horizon of heaven.

"O ye who are in the presence [of Osiris], "grant me your arms, for I am the god who "shall come into being among (45) you."

What then is this? It is the drops of blood which fell from the god (46) Rā when he set out to perform his own slaughter, and they rose up and came into being in the forms of the (47) gods who are in the presence of Rā, namely, Hu and Sa, who are in the following of the god (48) Temu daily and every day, or (as others say), Osiris, the royal scribe, the overseer of the cattle, Hunefer, triumphant, hath filled the (49) Eye of the sun after it hath been pierced on the day of the combat of the two Fighters (*i.e.*, Horus and Set).

What then is this? (50) It is the day on which Horus fought with Suti who cast (51) filth in the face of Horus, and when Horus took possession of the powers of Suti. Now (52) these things did Thoth cause him to do with his own hands.

"I lift up the hair cloud from the Eye of "the sun at the season (53) of whirlwind and "storm."

What then is this? It is the right eye of Rā when it stormeth (54) at him after it hath

been pierced. Now Thoth raiseth up the hair [cloud] which is upon it, and he bringeth (55) it¹ alive, and whole, and sound, and without any blemish whatsoever, or (as others say), It is his eye when it is sick and when it (56) weepeth for its fellow eye; then Thoth standeth up to cleanse it.

"I behold Rā who was born (57) yesterday "from the buttocks of the cow Meht-urt; his "strength is my strength, and my strength is his "strength."

What then is this? (58) It is the water of heaven, or (as others say), It is the image of the Eye of Rā in the morning (59) at his daily birth. Now Meht-urt is the Eye of Rā (60). Therefore, I am the mighty one among these gods who are in the following of Horus. [These] words are for (61) him that loveth his lord.

What then is this? [These gods are:—] Mesthā, Hāpi, *Tuamāutef* (62) and *Qebhsennuf*.

"Homage to you, O ye lords of right and "truth, and ye divine sovereign princes who are "behind Osiris (63), who cause iniquity and sin to "be cut off, and ye who are in the following of "Hetep-se-khutnes, (64) grant that I may come "unto you. Do away the faults which cleave unto "(65) me even as ye did for the eight divine "Souls who are in the following (66) of the lord "Sepi. Anubis appointed their place on the day "[when was said], 'Come therefore thither'" (67).

What then is this? These lords of right and truth are Thoth and *Āstes* (68), the lord of *Āmentet*. Now, the great divine sovereign chiefs who [stand] behind Osiris are Mesthā, Hāpi, *Tuamāutef* (69) and *Qebhsennuf* . . . and it is they who are behind the [constellation of the] Thigh in the northern sky. Now the divine ones (70) who do away (?) the defects of those who are in the following of the goddess Hetep-se-khus are the Sebāk (gods) who dwell in the waters (71). Now the goddess Hetep-se-khus is the right eye of Rā, or (as others say), It is the flame which hath its being (72) in the following of Osiris to burn up and destroy the souls of his enemies.

¹ Here, in the middle of the Chapter, the artist introduces pictures of Hunefer and his wife in the attitude before described; Hunefer is called "Osiris, the royal scribe, of the divine offerings of Men-Maât-Rā (*i.e.*, Seti I.)." Above the figures are eight short lines of text which read:—(1) "Homage to you, O ye lords of "Āmentet, and ye company of the gods who dwell in the under-world! (2) May they grant a going in and a coming forth without "repulse (3) at the doors of the lords of the *Tuat*; and the receiving "of cakes (4) and a coming forth before them at (5) the altar of the "lords of eternity to the *ka* (*i.e.*, double) of Osiris, (6) the royal "scribe, Hunefer, triumphant. May bread be given (7) in the house "of bread, and cool drink in the house (8) of cool drink to Osiris, "the overseer of the cattle, Hunefer, triumphant."

Now as concerning all the (73) evil which cleaveth unto Osiris, the overseer of the palace, Hunefer, triumphant, [it is all that he hath done] against the lords of eternity since he came forth (74) from his mother's womb. Now as concerning the eight¹ shining ones, even Mesthā, Hāpi, Tūamāutef (75), Qebhsennuf, Maa-tef, Kher-beq-f, and Heru-khenti-[ān]-maati, Anubis appointed them (76) protectors of the funeral chest of Osiris, or (as others say) [he set them] behind the place of purification which holdeth the body of Osiris; or (as (77) others say), these seven shining ones are Netcheh-netchēh, Qet-qet-ka (?), Ān-ertā-(78), nef² [79] . . . [bes]-f-khenti-heh-f, Āq-her-(80) ām-unnut-[f], Ar-ba-f-pa-ānes, Aseb-hrā-pert-em-khet (81). Now [the holy ones who minister in his chamber] are Heru-khenti-[ān]-maa, and Horus the avenger of his father, or (as others say), they are the divine Tchafi (82) [who are] the soul of Rā and the soul of Osiris, [or] the soul of Shu and the soul of Tefnut, [or] (83) the soul of the Lord of Tattu, or (as others say)

"I am the great Cat which fought (?) by the (84) persea tree hard by, in Annu, on the night of fighting and fettering the Sebāu fiend, (85) on the day when the foes of Neb-er-tcher were destroyed."

(86) What then is this? The great Cat which fought (?) [in Annu] is Rā himself, and he is called Mā[u] (87) by reason of the speech of the god Sa [who called him] "Ma"; or (as others say), [the great Cat] is the god Shu who maketh over whatsoever is in the house of Seb (88) unto Osiris, the overseer of the cattle, Hunefer, triumphant. Now as concerning the mountain of heaven Now as concerning [the foes by the side of] the persea tree which was near the great Cat in Annu, they are the children of (89) impotent revolt when they produce the storm. And as to the words, "the night of the battle," they concern the inroad [of the children of impotent revolt] (90) into the eastern part of heaven, whereupon there arose a battle in heaven and in all the earth (91).

"Hail! thou who strengthenest the pillars of Shu, like unto whom there is none among the gods, who givest blasts of fire [from thy mouth, and who makest the] two lands [bright] (92)

"with thy radiance; deliver thou Osiris, the royal scribe, Hunefer, triumphant—making him to sail over that which [Shu] supporteth—(93) from the great god whose forms are hidden, and who giveth light, and whose eyebrows (94) are like unto the arms of the balance on the night when the serpent brood are brought forth." (95)

What then is this? It is Anubis, and it is Horus-khenti-āru, and it is the divine sovereign chiefs (96) who repulse the enemies of Neb-er-tcher.

What then is this? It is Horus.

"I know the mighty one of the (97) *sheniu* princes, whose eyes are never overcome; or (as others say), before Osiris, the royal scribe, the overseer of the palace, Hunefer, triumphant. (98) Let me never fall headlong into their fires, because who goeth about heaven robed in flame. I know (99) their names, and I know Rā, who dwelleth among them in the House of Osiris. Hail, thou who sendest forth light (100) from thine eye, and who art thyself unseen! [Hail] thou who art over thine altars, and who announcest Hāpi (*i.e.*, the Nile), being thyself (101) unseen. I am strong upon earth before [Rā], and may I arrive before Osiris. Let not your offerings become [harmful] unto (102) me, O ye who preside over your altars, for I am among those who follow after Neb-er-tcher according to the writings of (103) Kheperā. I fly as a divine hawk, I cackle as a *smen* goose; (104) I draw through eternity even as Neheb-ka."

What then is this? It is Rā himself. (105)









"Deliver thou Osiris, the royal scribe, the overseer of the cattle, Hunefer, triumphant, from who seizeth and carrieth off souls, (106) who devoureth hearts, and who liveth upon his offal; or ([as others] say), from him that dwelleth in fiery light, (107) and whom the helpless one feareth."

What then is this? It is the god Suti. (108) Now as concerning it is the limb of Osiris; or (as others say), it is the limb (109) of Rā. Now she who spreadeth my hair over my face and draweth it over my brow is Isis, (110) who hideth in her hair and draweth her hair over her. Now, as concerning Uatchet, the lady of flames (111), she is the Eye of Rā. Now as concerning those who would remove me, and would do evil unto me, they are the fiends of darkness.




¹ Only seven gods are mentioned.

² Here the text becomes very corrupt.








THE HIEROGLYPHIC TEXTS, WITH INTERLINEAR TRANSLITERATION
AND TRANSLATION.

1.  *tua*  *Rā*  *χeft*  *uben - f*  *em*  *χut*  *abtet*  *ent*







Adoration of Rā when he riseth in the horizon eastern of
































Rā em uben - f Temu em hetep - f uben - k
Rā in his rising. Temu in his setting. Thou risest





					6. 
<i>neb</i>	<i>pet</i>	<i>neb</i>	<i>ta</i>	<i>ari</i>	<i>heru</i>
lord	of heaven,	lord	of earth,	maker	of the beings of heaven








8. 




ari *tain* *gema* *rexil* *ari* *Nu* *gema*
 maker of the world, creator of mankind, maker of the god Nu, creator of











 9. 


Häpi *ari* *net* *se-ânḫ* *ân*
Häpi, creator of the watery abyss, making to live what is therein,




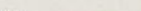





se - thes *tuu* *se-xe-per* 10. *reθ*

binding fast the mountains, making to come into existence men and women,

























































































































and cattle, creator of heaven and earth ; adoration be to thee.

hept - θ *Maāt er* *trāui* *nem - k*









O thou who art embraced by Maāt at the two seasons. Thou stridest over

																																																																																																											
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χερ *āāni - f* *hesq* *sešep* *en* *Sektet*
 hath fallen, his two hands are cut off. Receiveth the Sektet boat

<i>maāu</i>	<i>nefer</i>	<i>ām</i>	<i>karā - f</i>	<i>āb - f</i>	<i>net'em</i>	<i>ḫāū</i>
winds	fair,	of the dweller	in its shrine	his heart	is glad.	Crowned







12.        
em xerp en pet uā sept pert em Nu
 prince of heaven, the One provided. Cometh forth from Nu

																																																																																																							
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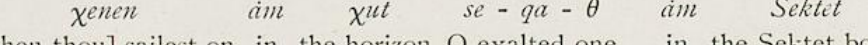


13. 




se - mes *su* *t'esef* *na* *art* *tennu* *anu*
 and gave birth to himself, thou One, mighty and manifold of forms.


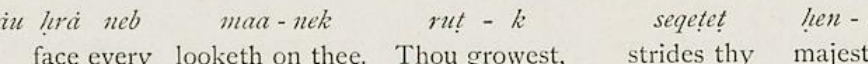
<i>tuten</i>	<i>taui</i>	<i>heq</i>	<i>Annu</i>	<i>neb</i>	<i>heh</i>	<i>seš</i>	<i>em</i>
king	of the two lands,	prince of	Annu,	lord	of eternity,	ruler (?)	of


					
<i>t'etta</i>	<i>paut neteru</i>	<i>em</i>	<i>hennu</i>	<i>en</i>	<i>nben - k</i>
everlastingness.	The company of the gods		rejoice	at	thy rising


E

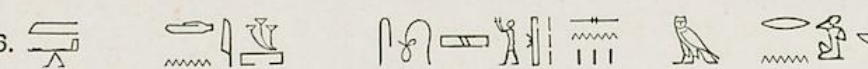
 14. 
xenen am xut se - ga - θ am Sektet
 [when thou] sailst on in the horizon, O exalted one in the Sektet boat.

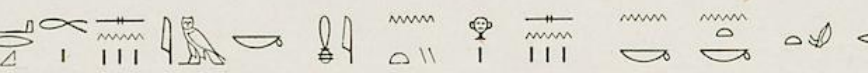
 *ānet'-hrā-k Amen-Rā hetep her Maāt t'a - k hert*
 Homage to thee, Amen-Rā, reposing upon Maāt, thou sailst over heaven,


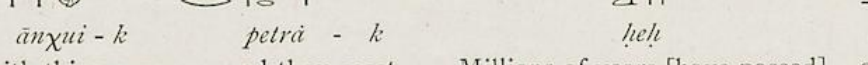
 15. 
āu hrā neb maa - nek ruṭ - k segetet hen - k
 face every looketh on thee. Thou growest, strides thy majesty,


 *satu - k em hrāu ān rex - tu ān nes pu*
 thy beams are on [all] faces. Not known art thou, no tongue

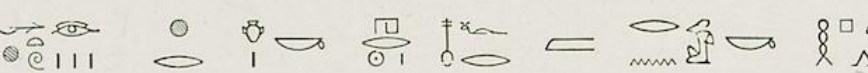
 *... . lu sen - f āpu her - k uā - θ mā*
 is worthy (?) to declare (?) his second except thyself. Thou art alone like

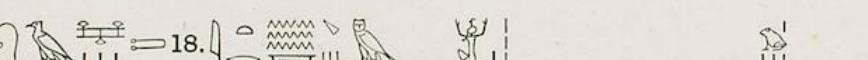
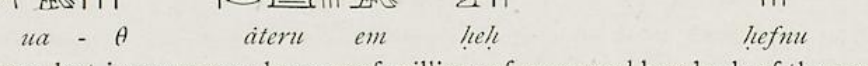
16.  *mā tenā se - uas' - sen em ren - k*
 the bringer of the basket (?). They adore [thee] in thy name,

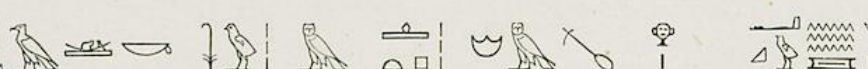
 *ārq - sen ām - k mā enti her - sen nek entek setemet er*
 they swear by thee, inasmuch as thou art over them, thou hearest

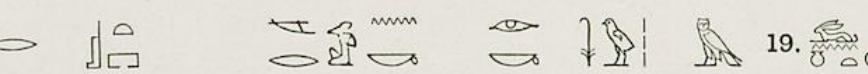
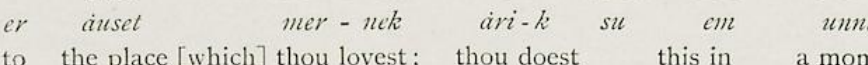
 17. 
ānxui - k petrā - k heh em
 with thine ears and thou seest. Millions of years [have passed] over


 *taui ān t'ebā - ā am er āut - k er sen*
 the world, not can I count [those] which thou hast passed through.

 *xetu xer āb - k hrū nefer em ren - k hept*
 Is decreed (?) by thy heart day happy in thy name of Traveller,


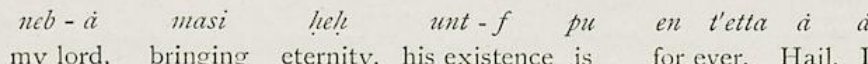
 18. 
ua - θ āteru em heh hefnu
 thou dost journey over leagues of millions of years and hundreds of thousands,

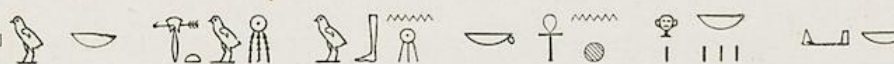
 *t'a - k su er hetep hem her āqu*
 thou sailst [over] them in peace, steering over the watery abyss

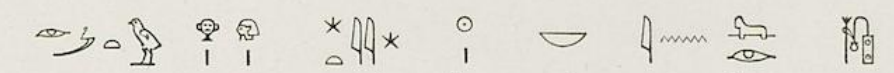
 19. 
er āuset mer - nek āri - k su em unnut
 to the place [which] thou lovest; thou doest this in a moment

 *serāut hetep-k gem-nek unnut ān Ausār mer per*
 little, thou settest, thou endest the hours. Behold, Osiris, overseer of the palace

 *en neb tauti Hu - nefer maāxeru t'et - f ā*
 of the lord of the two lands, Hunefer, triumphant, he saith: Hail,

 20. 
neb - ā masi heh unt - f pu en t'etta ā āten
 my lord, bringing eternity, his existence is for ever. Hail, Disk,

 *pu neb satu uben - k ānx hrā-nebu tā - k*
 lord of rays, when thou shinest live all men; grant thou

 *maa - tu her tep tait hrū neb ān Ausār ān*
 that may see thee at the earliest dawn of each day Osiris, the scribe,





 *mer per Rā-Maāt-Men Hu-nefer*
 overseer of the palace of Men-Maāt-Rā (Seti I.), Hunefer.


PLATE II.


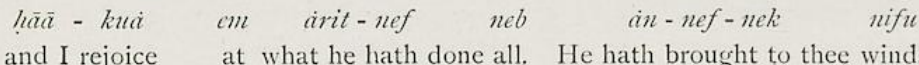
1.  *tua Ausār erāt - nef āau sen - ta en Un-nefer*
 Adoration to Osiris, let be given to him praises, and homage to Unnefer


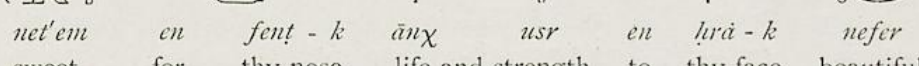
 *tchen - ta en neb Ta-t'esser sega heru*
 and prostrations before the lord of Ta-tcheser. Exalteth those who are on

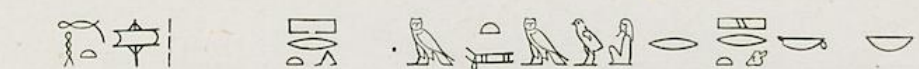
 *šā - f ān Ausār mer per en neb tauti*
 his sand Osiris, the overseer of the palace of the lord of the two lands,


2.  *Hu-nefer maāxeru t'et - f i - ā xer - k sa*
 Hunefer, triumphant. He saith: I have come to thee, O son of

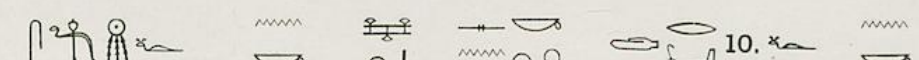
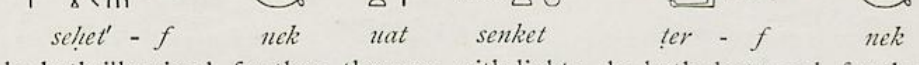
 *Nut Ausār heq t'etta āu - ā em šesi en Teluti*
 Nut, Osiris, prince of eternity. I am a follower of Thoth


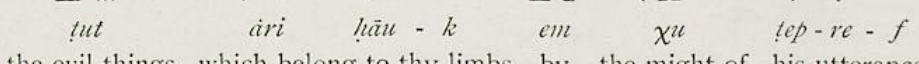
 5.  *hāā - kuā em ārit - nef neb ān - nef - nek nifu*
 and I rejoice at what he hath done all. He hath brought to thee winds


 6.  *net'em en fenṭ - k ānx usr en hrā - k nefer*
 sweet for thy nose, life and strength to thy face beautiful,

 *meht pert em Temu er šert - k neb*
 and the north wind coming forth from Temu to thy nostrils, O lord

8.  *Ta-t'esser tāu - f uben Šu her šenbet - k*
 of Ta-tcheser. He hath made shine Shu upon thy body;

 10.  *sehel' - f nek uat senket ter - f nek*
 he hath illumined for thee the way with light; he hath destroyed for thee

 11.  *tut āri hāu - k em xu tep - re - f*
 the evil things which belong to thy limbs by the might of his utterance.

 *se-hetep-f nek Herui senui ter - nef*
 (He maketh to be at peace) with thee the two Horus gods, the two brethren, he destroyeth

nek nešeni xennu sām - nef nek
for thee storm and whirlwind, he maketh to be gracious to thee

Rehti tauī em hetep xer - k ter - f
the Rehti, the two lands [are] at peace with thee, he hath destroyed

iek sept er ābu - sen sensen uāt sen - s
for thee the wrath in their hearts, he reconcileth one with his fellow.

sa - k Heru em maāxeru em-bah ā paut
Thy son Horus is in triumph in the presence of the cycle

neteru temem - θā āu erfāu - nef sutenit tep ta
of the gods complete, hath been given to him sovereignty over the earth,

hert - f em ta er t'er - f sāp - nef nest
his rule is in the earth, the whole of it. Are adjudged to him the throne

Seb aut menx en Temu men-θā
of Seb and the rank founded by Temu, which is established

em ānu em amt xeti her tebt
by decrees in the archive chamber, and inscribed upon a slab

ent bāt mā utu en tef - k Ptaḥ - Tanen
of iron according to the command of thy father Ptaḥ - Tanen

her āuset urt tā - nef sen - f her seḥes Šu
upon the seat great. He hath set his brother over what supports Shu

her āx mu er tuu er serut
to stretch out the watery mass over the mountains to make to grow

pert her set pert
what groweth upon the mountains, and things which grow, and grain (?)

pert her ta tā - f ānu her mu her
and what groweth upon the earth; he giveth income by the water and by

ta se - nat' en sa - k Heru neteru heru
the earth. Betake themselves to thy son Horus the gods celestial

neteru ta sesī - sen er ārit - f utu - nef
and the gods of earth, they follow [him] into his chamber, he is decreed

neb em heru - sen āri - set set her - ā āb - k net'em
[to be] lord over them, they perform it straightway. Thy heart is glad,

āb - k neb neteru aut neb xer - f Qemt
thy heart, O lord of the gods, gladness all is with it; Egypt

Tešer em hetep bak - sen en hert - k
and the Red-land are in peace, they serve thy dominion.

er - peru smen er āuset - sen nut sept ker
Temples are established upon their places, cities and nomes keep hold

her ren - sen semaātu - n nek em neter - hetepu
upon their names, we will pay our due to thee in divine offerings,

āuten - tu her ren - k t'etta nās - tu nek
offering sacrifices in thy name for ever. Are cried out to thee

hekennu her ren - k āu gebḥ en ka - k
praises to thy name, are poured out libations to thy ka,

per-xeru en xu uneniu em
and sepulchral meals [are brought] by the khus who are in

sesi - k satut mu her paut em kesui
thy following, is shot out water by the paut on both sides

en baiu mit em ta pen menx sexeru - k
of the souls of the dead in this land. Are wrought thy designs

neb mā enfāu - j xer hāt xāu ārek
all according to his orders in the beginning. Crowned therefore art thou,

sa Nut mā Neb-er-t'her em xāa - f āu - k
son of Nut, even as is Neb-er-tcher at his rising. Thou art

ānx - θ teḥet - θ renpet - θ mā - θ ātef - k
living, stablished becoming young, right art thou. Thy father

Rā her se-u'ta hāu - k paut neteru - k her
Rā preserveth thy members, the company of thy gods

erfā - nek āaiu Auset henā - k ān teš - s ārek ān
give to thee praise. Isis is with thee, not separateth she from thee, not

sexer xefli - k nebu taiu nebu her tua
overthrow [thee] thy enemies. The lords of lands all are praising

neferu - k mā Rā em uben - f tep tuau āu - k
thy beauties as [they do] Rā in his rising at dawn,

χᾱᾱ - θ em qa her at f neferu-k her

 thou art risen in the height upon his standard, thy beauties

seqa hrā se-useχt nemtet āu 30. erfāu - nej

 exalt the face, and broaden the step. Hath been given to him

sutenit Seb ātef - k pu gema neferu - k

 the sovereignty of Seb thy father, hath created thy beauties

ān mut - k seχeper hāu - k Nut mes

 thy mother, making to take form thy limbs, Nut, who brought forth

neteru mes-nes tu em ur en neteru v

 the gods, hath given birth to thee as the greatest of five gods.

smen - θ suten het' em t'at'a-k amem - k

 Thou art established as king, the white crown is on thy head, thou hast grasped

heq nexex āu - k em χat āu per - k her

 the crook and whip. Thou wast in the womb, and hadst not come forth upon

ta āu - k 32. χᾱᾱ - θ em neb tauī atef

 the earth, thou wert crowned as lord of the two lands, the atef crown

Rā em āpt - k i - nek neteru em kes

 of Rā was upon thy brow. Come to thee the gods with homage,

sent - t - k rer χet

 they fear thee, go round about backwards

PLATE III.

33. hāu-sen maa-sen-tu em šefit Rā

 their limbs [when] they see thee in the strength of Rā,

neru hen - k em ābu-sen ānχ henā - k

 the victory of thy majesty is in their hearts. Life is with thee,

34. hu em χet - k henk - nek maāt er χeft - k

 food is behind thee, is brought to thee maāt before thee.

tā - k un - ā em šesi hen - k mā un-nā

 Grant thou that I may be in the following of thy majesty even as I was

tep ta nās - tu ba - ā gem - f tu er-kes nebu

 upon earth. Let be called my soul and let it be found near the lords

Maāt i - ā em nut ent neter t'at'at en sep tep

 of Maāt. I have come into the city of the god, the region of time primeval,

36. ba ka χu ām ta pen neter-s pu em neb

 soul, double and klu, in earth this. Its god is as the lord

maāt neb t'efau āā šeps sta - nes ta

 of maāt, lord of tchefau food, great of sanctity; it leadeth land

37. neb iu - nes gemā em χet meht em

 every. Cometh to it the south sailing down the river, and the north with

nifu her useru er seheb - s em ment mā

 winds by means of rudders to make it keep festival daily according

utu en neter-s enti neb hetep em χennu - s

 to the command of its god, who is the lord of peace within it.

38. ān t'et - nef han - re - nā resui āri

 Not doth he say, "I have a care for the happiness [thereof]?" Maketh

maāt en neter ām - s tā-f ā en āri - nef

 right and truth the god who is in it. He giveth old age to him that doeth

39. set er peht - f āmax pehiu enen em qerest

 it, to him that followeth it honour, attaineth this man to a funeral

nefert sam - ta em Ta-t'esert i - ā nek āāui - [ā] χer

 happy and burial in Ta-tchesert. I have come to thee, my hands possess

40. maāt hāt - ā ān ker ām - f henk - nek

 right and truth, my heart hath not iniquity in it, [I] offer to thee

maāt er χeft - k rex - kuā ānχ - k ām - s

 what is due before thy face. I know what thou livest upon.

41. ān āri - ā āsfet em ta pen ān het' sa

 I have not done wickedness in this land, I have not defrauded any person

em χert nuk Tchuti ān āqer āb āāui neb

 of his property. I am Thoth, scribe able, pure of two hands, lord

āb ter bu tut ān maāt

 of libations, destroyer of evil things, scribe of right and truth,

42. betu - f āsfet māk - nā ār - f Neb-er-t'er

 an abomination to him are sins. Behold me his writing reed, Neb-er-Tcher,

neb hepu erfa metu ter-f ker en mejet-f
 the lord of laws, giving the word he destroyeth, possess his words

tauī nuk Tehuti neb maāt semaāxeru
 the two lands. I am Thoth, the lord of Maāt, making to triumph

xeb nel-hrā maār āt her āset-f
 the feeble, avenging the wretched and oppressed on his oppressor.

āu xersck-nā kekui kefa-nā šenā-nā
 I have scattered the darkness, I have done mightily, I have driven

nifu en Un-nefer māā nefer en mehit mā
 winds to Un-nefer breeze fair of the north wind even as

pert-f em xat en mut-f tā-nā āq-f
 he cometh forth from the womb of his mother. I have made him to enter

er tephet šeta er ānχ āb en urī-āb Un-nefer
 into the abode hidden for the life of the heart of Still Heart, Un-nefer,

sa Nut Heru māāxeru
 son of Nut, Horus, triumphant.

PLATE IV.

I. [SPEECH OF THOTH.]

 meṭ ān Tehuti neb neter mejet
 Saith Thoth, lord of divine words:—

mākua her metru ren en Ausār suten ān Hu-nefer
 Behold I am making just the name of Osiris, the royal scribe, Hunefer.

āu āb-f pert her māxa bu gem-nef t'a
 His heart hath come forth in the scales, not hath it been found evil.

II. [SPEECH OF HORUS.]

 meṭ ān Heru nel-tef-f
 Saith Horus, the avenger of his father,

āuā menχ en Un-nefer mākua her bes nek
 heir perfect of Un-nefer:— Behold, I am bringing to thee

Ausār Hu-nefer āu-f sāp mā māxa āu
 Osiris Hunefer. He hath been judged by the scales,

pa teχ hui er āuset-f
 the tongue of the balance resteth upon its place.¹

PLATE VII.¹

THE INSCRIPTION ON THE FUNERAL STELE:—

I.

 suten tā heṭep Ausār xenti Amentet neb heh
 May give a royal oblation Osiris, governor of Amentet, lord of eternity,

seši em t'etta neb āaiu xenti paut
 possessor of everlastingness, lord of praises, at the head of the company

neteru-f ā Anpu ām ut neter āa
 of his gods. Hail, Anubis, dweller in the town of embalment, god great,

xenti neter-heṭ tā-sen āq pert
 at the head of the divine house, may they grant an entrance and an exit

āni Neter-xert seši Ausār em heb-f nebu en
 in the underworld, a following of Osiris in his festivals all at the

ṭep renpit sešep sennu pert em-baḥ en ka
 new year, a receiving of cakes, and a coming forth into the presence to the ka

en Ausār hesi āa en neter-f Hu-nefer re en ārit
 of Osiris, favoured greatly of his god, Hunefer. Chapter of making

āp re en tut en Ausār suten ān
 the opening of the mouth of the statue of Osiris, the royal scribe

Hu-nefer hrā-f er res her set ent šā
 Hunefer, his face towards the south, on the mountain of sand

ha-f meṭ ān xer-heb sem rer
 behind him. Saith the kher-heb to the Sem priest going back

ha-f sep IV em nemes IV net āb-k āb
 behind him, times four, with four vases of water, "Thou art pure, pure


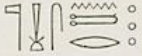


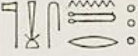
Heru thes rer āb-k āb Tehuti thes rer
 is Horus, conversely. Thou art pure, pure is Thoth, conversely.

āb-k āb Sep thes rer āb-k āb Seb
 Thou art pure, pure is Sep, conversely. Thou art pure, pure is Seb,

thes rer āb sep sen sep IV hai Ausār Hu-nefer
 conversely. Pure, twice; times four. Cometh Osiris, Hunefer,

māāxeru senṭer-k senṭer Heru thes rer
 triumphant. Thou hast incense of the incense of Horus, and conversely.

¹ For the hieroglyphic text of Chapters I., XVII., and XXII. (Plates VI.—XI.), see *The Papyrus of Ani*, pp. 19, 27, and 274.

 *sender - k*  *sender*  *Tehuti*  *thes rer*  *sender*
Thou hast incense of the incense of Thoth, and conversely ; the incense



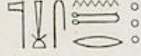


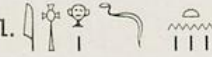





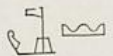
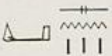



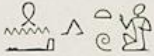




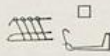










 *Sep*  *thes rer*  *sender*  *Seb*  *thes rer*
of Sep, and conversely ; the incense of Seb, and conversely."









PLATE IX.








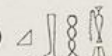
1.  *anet'-h_{ra} - ten*  *nebu*  *Amentet*  *paut*  *neteru*  *am*
Homage to you, O lords of Amentet, O company of the gods in







 *Neter-*xert** 2.  *tā - sen*  *aq*  *pert*  *an*  *senā - tu - ā*
the underworld ! May they give entrance and exit ; may I not be turned back

3.  *her*  *sbau*  *nebu*  *Tuat*  *seseb* 4.  *sennu*
at the doors of the lords of the Tuat ; may [I] receive cakes and

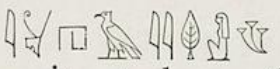
 *pert*  *em - bah*  *sen*  *her*  *xaut*  *en*  *nebu*  *heh*  *en*
a coming forth before them on the table of the lords of eternity to

 *ka*  *en*  *Ausār*  *suten* 6.  *ān*  *Hu-nefer*  *maāxeru*  *tā - tu - nā*
the *ka* of Osiris, the royal scribe, Hunefer, triumphant. May be given to me

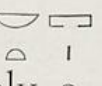
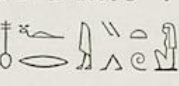
 *tau* 7.  *em*  *per*  *tau*  *qebh*  *em*  *per*  *qebh*
cakes in the house of cakes, and cool water in the house of cool water,

 *an*  *Ausār*  *mer*  *menmenu*  *Hu-nefer*  *maāxeru*
the Osiris, the director of the cattle, Hunefer, triumphant.


THE PAPYRUS OF ANHAI.

THE papyrus of Anhai  was found at Dêr el-baharî, a place situated on the western bank of the Nile opposite the site of the ancient city of Thebes, and it was purchased, along with several objects which formed part of the funeral furniture of the deceased, by the Trustees of the British Museum in 1888. It measures 14 ft. 6 $\frac{3}{8}$ in. by 1 ft. 4 $\frac{1}{2}$ in., and is composed of good though somewhat thin material, of a light colour, and owing to its excessive brittleness it was damaged in several places by the finders, but very few words of the text are wanting.

The papyrus of Anhai is valuable rather as a work of art than as an authority for the text of any portion of the Book of the Dead. It is profusely illustrated, and the work of the artist is of more value than that of the scribe, the latter having only filled up the spaces not already occupied by the vignettes, rather with a view to calligraphic effect than to supply an accurate or even consecutive text. As an example of the illustrated papyri which were buried with the priests and priestesses of Âmen-Râ at Thebes this papyrus is highly important; and for purposes of comparison with the beautiful specimens of the XVIIIth dynasty and of tracing the modification and developement of artistic design and religious ideas, it is of the greatest value.

Of the lady Anhai we know nothing beyond the fact that she was a singer in the College of Âmen-Râ at Thebes; and as she is called "lady of the house"  *nebt per* (see Plate I., l. 4), she was probably a married woman. Her husband's name does not appear, but the digging figure in the first section of the Elysian Fields may represent him (see Plate VI.). Her mother's name was Neferitu  who, though it

is not so stated, was probably, like Anhai, a priestess; her father is nowhere mentioned. There is nothing in the papyrus to enable us to assign an exact date to the papyrus, but, inasmuch as the artistic work—though different from, and in some respects inferior to, that of the XVIIIth and XIXth dynasties—is well executed, and betrays none of the carelessness characteristic of that of the VIIIth and VIIth centuries before Christ, we may assume, with probable correctness, that the document was written shortly after the end of the rule of the XXth or XXIst dynasty, about B.C. 1100.

In the older Theban papyri the vignettes and text are enclosed within a border of two colours, red and yellow. In the papyrus of Anhai the upper border is in the form of the sky-symbol , and is painted blue accordingly; the border at each end of the papyrus is a thin black line; and only that at the bottom is painted red and yellow. The text is divided usually by red lines instead of black; but in the hymn to the rising sun (see Plate I.) the dividing lines are blue, and on each side of them is a thin red line. The catch-words, etc., are, as usual, in red; there are no rubrics, and the titles of only a few of the texts are given.

The contents are as follows:—

1. Hymn to Râ-Harmachis in the eastern part of the sky; with vignette.
2. Speech of Thoth, declaring what he has done for Osiris, as in the papyrus of Hunefer.
3. Speech of "Horus, the avenger of his father," who appears to be leading Anhai to some of the pylons of the realm of Osiris; with vignettes.
4. A version of the Introduction to Chapter CXXV. of the Book of the Dead, which is only

otherwise known from the papyrus of Ani recited by Anhai at the entrance of the Hall of Judgment; with vignette.

5. The Judgment; with vignette, wherein the hawk-headed god who wears the crowns of the South and of the North, and who though usually called "Horus the avenger of his father," is here styled "Horus-Thoth,"¹ introduces Anhai to Osiris.

6. Part of Chapter CX. of the Book of the Dead recited by Anhai at the entrance to the Elysian Fields; with vignette.

7. The "Negative Confession," from Chapter CXXV. of the Book of the Dead recited by Anhai, standing at the entrance of the Hall of Double Truth; with vignettes.

8. Vignette of the mummy of Anhai lying on the top of the double staircase in the city of Hermopolis.

9. Vignette of the Creation, in which the boat containing the Sun and the other great gods is being lifted up out of the watery abyss by the god Nu.

Comparing the texts and vignettes in the papyrus of Anhai with those of the older papyri, we learn that the priests of Amen did not confine themselves to traditional forms and ideas in their funeral papyri; they had no hesitation in introducing new vignettes and details, many of which are not only entirely unknown in the older Theban texts, but even have no connection with their subject matter. The following are the more important variations characterizing the papyrus of Anhai.

I. The figure of Anhai is taller than the figures of the women in the older papyri, and instead of white garments she wears a diaphanous material reaching quite to the ground; the cone on the head is much lower, she wears earrings, the waviness of her hair is well marked, and a long vine branch droops from her hand.

II. In the vignette accompanying the hymn to the rising sun, the artist has represented the hawk perching upon the emblem of Amentet, or the West, which is usually characteristic of the setting sun; he has also introduced a number of bearded figures, some of whom stand, and others lie prostrate, in adoration, and two winged *Utchats*, each typifying one-half of the sun's orbit. It must be noted, too, that the disk upon

the hawk's head is gilded: this is probably the earliest known instance of the use of gold in illuminated papyri. The text of the hymn to the rising sun is different from any other known.

III. The scribe began to inscribe a speech by "Horus, the avenger of his father" (see Plate II.), but, having written only a single line, he went on with the speech of Thoth, and added the remainder of the speech of "Horus, the avenger of his father," at the end of it (see Plate I.). The terms of the speech of Thoth are peculiar to the papyrus.

IV. The artist has drawn only six (see Plates II. and III.) out of the twenty-one pylons which are described in Chapter CXLVI. of the Book of the Dead, and the scribe has omitted the texts which should accompany two of them, probably for want of space; by the side of two of the pylons he has written wrong texts. From the position of the fragment of Chapter CXLV. as given here, we may, perhaps, assume that the Egyptians believed that the deceased would have to pass through these pylons on the way to the Hall of Judgment.

V. The Judgment Scene has been very considerably modified in its arrangement and details.

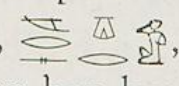


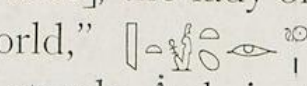
The following objects in the British Museum were found with the papyrus of Anhai:—

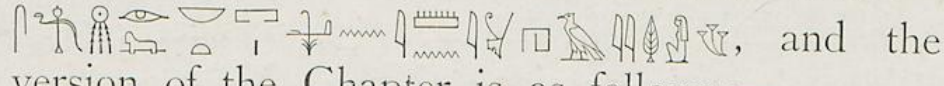
1. The papyrus was deposited inside a wooden figure of the god Osiris, which rests upon a hollow pedestal made in the form of the hieroglyphic for Maat \equiv . The face and hands of the god are painted green, his crown is white, the plumes are green, and a flail and crook are painted across his breast; over his shoulders is a brown cape ornamented with large green spots surrounded by white annular ornaments, and his body and legs are draped in white, ornamented with "feather work" in green and red (see B.M., No. 20, 868).

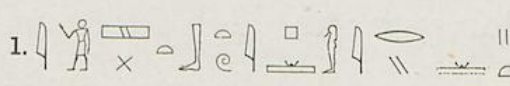

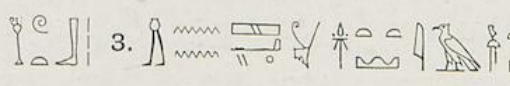
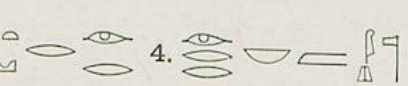

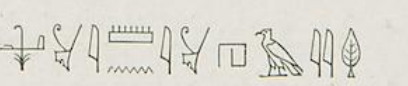
2. Wooden box, with three divisions, each of which has a cover inscribed with the name of Anhai. The inside is distempered white, but the outside is covered with a thin layer of painted plaster of a greenish-black colour, on which are traced in yellow outline the following figures:—
1. The lady Anhai, kneeling with her soul before a sycamore tree, and catching in her hands the water of life which the goddess Nut is pouring out upon them. The hieroglyphics read: "Osiris, the lady of the house, the singer of Amen,

¹  "Saith Horus-Thoth to [his] father Un-nefer."

Ānhai, triumphant in the underworld." 2. Anubis, couchant, holding the *kherp* sceptre, and Ānhai presenting a sistrum and a flower to Mesthā. 3. Osiris, seated, with the flail and sceptre in his hands, and the *atef* crown upon his head. Behind him stands Isis, and before him Osiris Ānhai, with hands raised in adoration. The text is the same as before. 4. Anubis, couchant, holding the *kherp* sceptre, and Ānhai standing in adoration before the god Hāpi; her right hand is raised, and in the left she holds a flower [No. 24,712].

3. Wooden box, with two divisions, each of which has a cover inscribed with the name of Ānhai. The inside is distempered white, but the outside is covered with a thin layer of plaster, whereon in bright colours are painted the following figures:—1. Horus, the son of Isis, wearing the crowns of the South and North, seated upon a throne; in his right hand is the emblem of life, and in his left a sceptre. Behind him stands the goddess Mer-seker, , having the emblem of the "West"  upon her head; and before him stands Ānhai at a table of offerings. 2. The gods Mesthā and Qebhsennuf. 3. The god Heru-khuti-Tem , hawk-headed, and wearing a disk encircled by a serpent, seated upon a throne; in his right hand is a sceptre, and in his left is the emblem of life. Behind him stands the goddess "Maāt, the daughter of Rā, who dwelleth in the front [of the boat], the lady of heaven, the mistress of the world," , and before him stands Ānhai at a table of offerings [No. 24,711].


4. Four painted wooden *ushabtiu* figures inscribed with the name and titles of the deceased, and with a version of the VIth Chapter of the Book of the Dead [Height 7½ in. Nos. 24,734, 24,735, 24,736, 24,737]. In each case the name and titles of the deceased read:—, and the version of the Chapter is as follows:—

1.  2.  3.  4.  5.  6. 

5. Five painted, baked earthenware *ushabtiu* figures [Height 7½ in. Nos. 24,729, 24,730, 24,731, 24,732, 24,733], with inscriptions similar to those above.

6. Two painted, baked earthenware *ushabtiu* figures [Height 7 in. Nos. 24,716, 24,717], inscribed with the name and titles of Ānhai.

PLATE I.

Vignette: (A) The Lady Ānhai , a member of the College of the god Āmen-Rā, at Thebes, standing with hands raised in adoration before a table of offerings of haunches of beef, loaves of bread and cakes, vases of wine and oil, fruits, and lotus and other flowers. She wears a wig surmounted by a cone, necklace, bracelets, etc., and she is draped in a semi-transparent linen garment; in her left hand she holds a sistrum and flowers, and from her arm droops a vine branch.

Text: (1) A HYMN OF PRAISE TO RĀ-HARMACHIS [WHEN HE RISETH] IN THE EASTERN PART OF HEAVEN. Behold, Osiris, the singer of Āmen, Ānhai, who saith:—

"Homage to thee, O Rā, great god, lord of "Ta-tchesert, (2) heir of eternity, prince of everlastingness, king of the Tūat (*i.e.*, underworld), "sovereign of Ākert, prince who dwellest in "Ānnu, and in Nif-urt, Heru-shef, lord of the two "lands, mighty one of mysteries with (3) Ānnu of "the south, perfect Soul, who dwellest in Ābtu, "whose limbs the two divine sisters unite together, "divine Bull, the lifter of the hand in the city of "Senti, Āmsu in Āpt, whose (4) Soul is in thy "sister, and whose splendour is upon earth and "in the mighty and uppermost regions of the "underworld."

And behold, Osiris, the singer of Āmen, Ānhai, saith:—

"I have entered in that I may praise [thee], "and that I may hear the words which are "spoken among the thirty divine ones. May "[the god] deal rightly with me; may he make "perfect [my] two hands with joy; may I go "in and be raised up; may I come forth and "germinate. May I rejoice at the words which "shall be spoken unto me with right and "truth, unto me, the favoured one of the lords "of triumph. May my body be borne unto the "province of Thebes; may it rest therein under "the protection [of the god] thereof; may I "eat(?) with the gods of the Tūat (*i.e.*, under- "world); may I behold the god Ptaḥ in his "shrine; may I join myself unto the divine

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“mariners of Abydos, and unto the sailors of
“the lord Amen of the *met* boat.”

And behold, Osiris, the singer of Amen,
Anhai, saith:—

“May I drink water which cometh from the
“source of the stream; may my body be not
“imprisoned; may I advance towards the *neshem*
“boat; may I not be driven away from my boat,
“and may I the *seker* boat in Re-stau;
“ . . . Osiris, in Tattu; may my name be invoked,
“and may it be found along with those of the
“divine favoured ones; and may they grant unto
“me offerings, and divine food, and cold water in
“the underworld. May I enter into the presence
“of the company of the gods; may I receive
“cakes in Ta-tchesert; may Amentet open wide
“her hand[s] unto me; and may Un-nefer deliver
“the double of Osiris Anhai, the greatly favoured
“one of the lords of Ta-tchesert, the singer of
“Amen in the underworld day by day.”

Vignette: (B) The hawk, symbol of Rā-Harmachis, or the rising sun, supported on the standard emblematic of the West $\frac{\text{𓂏}}{\text{𓂏}}$, which rests upon a range of mountains; on the hawk's head is the Sun's disk encircled by a serpent. On each side of the hawk and standard are: (1) The Eye of Horus, winged, with pendent uræus, and the emblem of eternity, and the feather; (2) a bearded figure lying prostrate on his face in adoration of the god; (3) four gods standing upright with hands raised in adoration; and (4) two apes, typifying the Spirits of the Dawn, with their forepaws raised in adoration. Below these, on the right, is a kneeling figure of “Isis, the divine mother, the daughter of Rā, who dwelleth in “the front of the [boat of the Sun]”; and on the left is the goddess “Nephthys, the divine sister, “the house of the living”; each goddess raises her hands in adoration. Beneath, on each side of the standard, is the soul of the lady Anhai in the form of a woman-headed hawk, standing upon a pylon. This vignette belongs to the hymn to the setting sun.

PLATE II.

Vignette: (A.) The god Heru-net-âtef (*i.e.*, Horus, the avenger of his father), having upon his head the crowns of the North and South, leading the deceased Anhai into the presence of those who guard the pylons through which the

dead enter the kingdom of Osiris, and into the Judgment Hall of Osiris.

Text: (A.) (1) Saith Horus, the avenger of his father:—

“I have come unto thee, O lord of Ta-tchesert, Un-nefer, prince of those who have life, and I have brought life and power and strength (?) to thy face, and the north wind to thy nostrils. (2¹) Thine image hath been made, thy mouth hath been opened, and those who dwell in the front [of the boat of the sun] are happy. I have made offerings unto thee with right and truth, and by thine own eternal decree thy name is stablished for ever, (3) O lord of the gods. And grant that the Osiris Anhai, the lady of the house, the singer of Amen, may hear the invocations [which shall be addressed unto her]; may there be a well of water [before] her tomb; may her members be protected by the sprinkling of water; may she gain power over bread; may she get power over ale each and every day; (4) may she come forth as a living soul; and may she perform whatsoever transformation she pleaseth wheresoever she willeth in the underworld each and every day.”

Text: (B.) (1) Saith Thoth, the lord of Khemennu:—

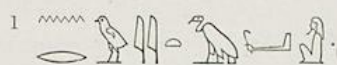
“I have come unto thee. I am Thoth, I am thy divine brother. I have come forth from Khemennu, and my offerings and oblations have been made in the city of Un. I am (2) glorious [or mighty] with thy words of might; I germinate (?) through thy strength; and thy great works are in my mouth. I have come, and I have brought unto thee Maât (*i.e.*, right and truth) [O Osiris]. On Maât dost thou feed; in Maât thou (3) rejoicest; with Maât hast thou union; through Maât art thou loved; through Maât art thou perfect; through Maât thou endurest for ever; through Maât art thou praised; through Maât art thou stablished; through Maât art thou made strong; through Maât art thou endowed with stability; through Maât art thou mighty; by Maât art thou made beautiful; through Maât thou shinest; through Maât thou sendest forth light; upon Maât thou dost rest; upon Maât dost thou feed; and unto Maât art thou joined (5). Maât joineth herself

¹ The three following lines are on Plate I.

“unto thy breast; Maāt joineth herself unto thee;
 “Maāt overthroweth thine enemies; and thou
 “lookest upon her with joy and gladness. Those
 “who dwell in the shrine and the company of the
 “gods rejoice when they see (6) Maāt following
 “after thee; when the wicked one is carried off
 “and when wrong is destroyed, then are all the
 “gods well pleased. I set the eye of Horus
 “[in his face] and I protected the *Utchat* for (7)
 “its lord. I gave the manhood of Set over unto
 “Horus when Horus and Set were striving hand
 “to hand. I gave birth unto Osiris after [his]
 “transformations, and he is more beautiful than
 “he who is in the front [of the boat of the sun].
 “Thy heart is glad, O lord of the gods, all joy
 “and gladness are with thee; thy uræus crown
 “is stablished upon thy head to overthrow all
 “thine enemies (9). I have given water [unto
 “those who are in] the hidden places, and I have
 “opened the throats of those who are in *Ākert*;
 “I have given birth (10) unto thine only one
 “in his divine form (?). I have placed (11)
 “offerings in the shrines [of the gods], and they
 “shall (12) abide. I have equipped the (15)
 “shining ones and their divine leaders, (16) and
 “I have made sepulchral meals to appear before
 “them in [due] season by my fair acts; those who
 “dwell in the horizon rejoice at the Osiris *Ānhai*.

Vignette: (B.) The first pylon, which is guarded by the vulture-headed god *Nernuit*¹ seated upon a plinth in the form of the symbol of right and truth; on his head are the two feathers of *Maāt*, and on his knees he holds a knife. Before him is an altar upon which is a vessel of burning incense. The cornice of the shrine, which rests upon a pylon, is ornamented with feathers and *uræi*. With her back to the shrine, stands the lady *Ānhai*, holding in her left hand a sistrum.

Text: [Chapter CXLVI.] The first pylon. The text here given is a faulty version of the address which the deceased is directed to make to the guardian of the first pylon of the abode of Osiris in *Sekhet-Āanru*; and it partly resembles that of the Theban papyri (see the *Papyrus of Ani*, Plate XI.), and partly that which is known from the texts of the Saïte period (see Lepsius, *Todtenbuch*, Pl. LXI.).




Vignette: (C.) The second pylon, which is guarded by the jackal-headed deity *Mes-Ptah*¹; on his head are the two feathers of *Maāt*, and on his knees he holds a knife. Before him is an altar upon which stands a libation jar. In the Theban papyri the guardian of this pylon has the head of a lioness. With her back to the shrine, stands the lady *Ānhai*, holding in her left hand a sistrum.

Text: The text here given is a faulty version of the address which the deceased is directed to make to the guardian of the second pylon of the abode of Osiris (see *Papyrus of Ani*, Plate XI., and Lepsius, *Todtenbuch*, Pl. LXI.).

PLATE III.

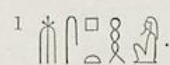
Vignette: (A.) The fifth pylon, which is guarded by the hippopotamus goddess *Hentti-Ārqui*²; on her head are the two feathers of *Maāt*, and on her knees she holds a knife. Before her is an altar upon which stands a libation jar.

Text: The section of the chapter referring to this pylon is omitted.

Vignette: (B.) The third pylon, which is guarded by the man-headed deity *Sebaq*³; on his head is a single feather, and on his knees he holds a knife. Before him is an altar upon which stands a libation jar. The cornice of the shrine is ornamented with feathers and *khakeru* objects, . Facing the guardian of the pylon stands the lady *Ānhai*, holding in her left hand a sistrum.

Text: The text here given is a faulty version of the address which the deceased is directed to make to the guardian of the third pylon of the abode of Osiris (see *Papyrus of Ani*, Plate XI., and Lepsius, *Todtenbuch*, Pl. LXII.).

Vignette: (C.) The fourth pylon, which is guarded by the cow-headed goddess *Neḳau*⁴; on her head are the two feathers of *Maāt*, and on her knees she holds a knife. Before her is an



altar upon which stands a libation jar. With her back to the shrine stands the lady Ānhai, holding in her left hand a sistrum.

Text: The text here given is a faulty version of the address which the deceased is directed to make to the guardian of the fourth pylon of the abode of Osiris (see *Papyrus of Ani*, Plate XI., and Lepsius, *Todtenbuch*, Pl. LXII.).

Vignette: (D.) A pylon, which is guarded by a crocodile-headed god seated in a shrine, the cornice of which is surmounted by a serpent. The god has upon his head the two feathers of Maāt, and on his knees is a knife. Before him is an altar upon which stands a libation jar.


Text: The section of the chapter which refers to this pylon is omitted.

Vignette: The lady Ānhai, holding a sistrum in her left hand, standing behind a table of offerings at the entrance to the Hall of Double Truth, in the presence of the goddess Maāt.


Text: The text which accompanies this vignette is a very faulty version of parts of the Introduction to the CXXVth Chapter as it is found in the *Papyrus of Ani* (see Plate XXX., 2nd edit.).


PLATE IV.


Vignette: Scene of the weighing of the heart of the dead. The lady Ānhai being led by Horus-Thoth, who wears the crowns of the North and South, through the Hall of Double Truth, to the balance wherein the heart, emblematical of the conscience, is to be weighed against a figure of the goddess Maāt. In the upper part of the scene are the two companies of gods seated upon thrones; before each company is a table of offerings. The group of five gods on the left are called:—

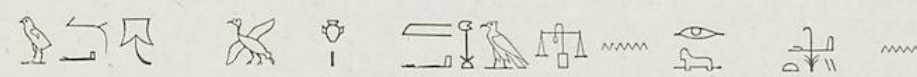

paut neteru āa nebu Neter-χert
The great company of the gods, the lords of the underworld,

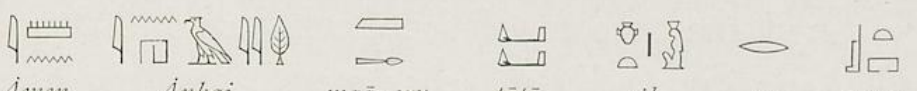
and the group of the six gods:—



paut neteru net'cset nebu Amentet
The little company of the gods, the lords of Amentet.

Beneath are two human-headed objects called "SHAI" and "RENEN," typifying Ānhai's "Luck" or "Destiny," and the deity who presided over her birth and rearing. Upon the top of the standard from which the scales are suspended sits the dog-headed ape , which was associated with Thoth, the scribe of the gods. The god Anubis, jackal-headed, tests the tongue of the balance, the suspending bracket of which is in the form of the feather of Law, β. The inscription above him reads:—


Met an Anpu χent neter het āmmā hrā - k
Saith Anubis, the dweller in the divine house: Do thou give heed

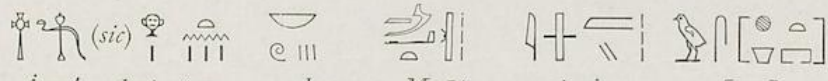

unesā (?) pa āb māχa en Āusār qemāti en
unto the testing (?) of the heart [in] the balance of Osiris the singer of



Amen Ānhai māχeru tālā, āb er āuset
Amen, Ānhai, triumphant, and set her heart in the place

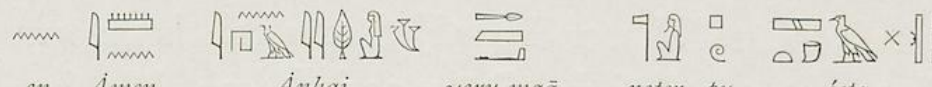

maāt em-bah neter āa
of right and truth in the presence of the great god.

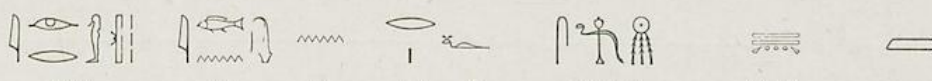
On the left of the standard, with his fore feet resting upon the base, stands the monster Ām-mit, or "Devourer of the Dead," part crocodile, part lion, and part hippopotamus. Further to the left stand the goddess Maāt and Thoth, ibis-headed, holding in his hands a writing reed and palette, whereon to record the result of the weighing of the heart. He is called:—

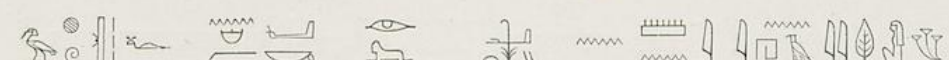

nebt neter metu ān Maāt en paut neteru
"Lord of holy words, scribe of right and truth of the company of the gods.



Ānet' - hrā - ten nebu Maāt āmiu us[ext]
Homage to you, O Lords of Maāt, who dwell in the Hall [of Maāt]



nebu Maāt i - ā ān-nā nek Āusār qemāti
O Lords of Maāt! I have come and I have brought unto thee Osiris, the singer


en Amen Ānhai χeru mā neter pu šeta
of Amen, Ānhai, triumphant. O thou god whose forms



āru ān en re - f se-het' tauī em
are hidden, the flame of whose mouth illumineth the two lands with


xu - f nehem-k Ausâr gemâti en Âmen Ânhai
 his splendour deliver thou Osiris the singer of Âmen, Ânhai,


mès en Nefer-itu em āāwī teh neb-
 daughter of Nefer-itu, from the hands of every one that would assail [her]


em Neter xert
 in the underworld.

The weighing of the heart of Ânhai having been satisfactorily accomplished, the goddess Maât, who has the feathers of Maât on her head and in her hands and suspended from her arms, and who is embraced by the goddess of Âmentet, raises her hands joyfully, and thus addresses the lady Ânhai :—


per-tu em-bah paut neteru
 "Thou hast come forth into the presence of the company of the gods,

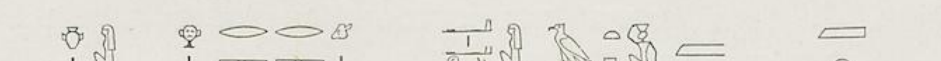


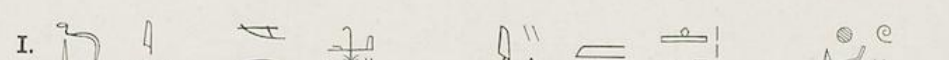



âb-t her resreš em Maât.
 and thy heart shall rejoice, [for] thy hands are laden with right and truth."


PLATE V.

The god Ptaḥ-Seker-Âusâr enthroned within a shrine, the cornice of which is ornamented with uræi, having disks upon their heads; the shrine rests upon a pylon-shaped pedestal, which is approached by steps. The triune god has upon his head the disk and plumes and horns and uræus; in one hand he holds the crook , emblematic of dominion, and in the other the flail, emblematic of rule. By his side is perched a hawk with a disk upon its head, the symbol of Horus, the son of Osiris. Behind the god stands "Isis, the divine mother," and "Nephthys, the house of life, the divine sister." In front of the god is a bowl containing a standard whereon is suspended a bullock's skin, from the neck of which blood is dripping. Before the throne, standing upon pedestals ornamented with the sign for gold, , stand the goddesses of Southern and Northern Egypt; the one is clothed in a close-fitting garment, and has a cluster of papyrus plants upon her head, and the other is in a green garment, and has a cluster of lotus plants upon her head. The texts before the goddesses read :—

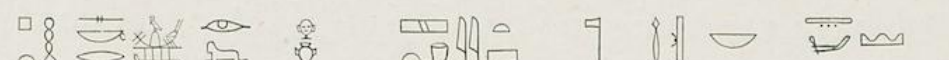
I. 
meṭ ân Mer gemâti i em hetep xui
 Saith the Southern Mer : Come in peace, O one protected


paut neteru āā
 by the great company of the gods.

II. 
meṭ ân Mer meḥt xāā - k nefer em
 Saith the Northern Mer : Mayest thou rise happily on


xut heh
 the horizon of eternity.

The four short lines of text in the right hand corner of the shrine read :—


Ptaḥ-Seker-Âusâr her âb setait neter āā neb Ta-t'esert
 Ptaḥ-Socharis-Osiris within the hidden place, god great, lord of Ta tchesert,

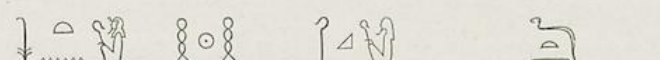
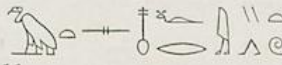


suten heh heq t'etta
 king of eternity, governor of everlastingness.

PLATE VI.

Vignette : (A) The lady Ânhai, standing upright, holding a sistrum in her left hand.

Vignette : (B) The Sekhet-hetep or "Fields of Peace," surrounded and intersected by streams. Here are seen the following :—

1. Ânhai seated in a boat with her husband or father, who is rowing it. Two gods standing upright. Thoth, ibis-headed, holding the emblem of "life" in his right hand and a sceptre in the left; he is styled "the lord of holy words." Ânhai, with her hair falling over her face, bowing before two upright deities; one of these is "her mother Neferitu," . A male figure digging on a hill.

2. A seated god who here typifies "the gods, the lords of the Tuat (or underworld)"  : before him, on a table, are a libation vase and a flower. The lady Ânhai, standing by the side of a table of offerings, with her hands raised in adoration before the god. A field wherein grow red grain and wheat; the former is being reaped by a male figure, and the latter is being bound into small bundles by Ânhai.

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3. A field intersected by a stream, on each side of which Anhai is seen ploughing with a yoke of oxen. In the text above, the deceased says: "May I come therein, and may my soul follow after me [and obtain] divine food. May I plough therein and may I reap therein, even I, the singer of Amen, Anhai triumphant."

4. Four pools or lakes. Two granaries. A boat, wherein is a staircase, at the end of an arm of the stream. Two islands, in one of which are seated four gods; on a bank in the stream stand two *bennu* birds.

Text: The twelve lines of hieroglyphics which accompany this vignette contain extracts from an ancient version of Chapter CX. of the Book of the Dead. The deceased says, "May I be at peace, may I receive air [to breathe], may I have my being in [the city of] Hetep, the lord of winds, may I come [therein], may I, the lady of the house, the singer of Amen, Anhai, have an open face May I live [therein], may joy be granted unto me in the cities thereof, may I have my being in Sekhet-hetep (*i.e.*, the Fields of Peace), may I come thither with my soul following me. May I have choice food of my own ploughing and reaping, may I be loved in the nomes and islands and cities of Sekhet-hetep, and may I sail round about among the isles thereof," etc. In copying these extracts the scribe seems to have begun at the *end* of the chapter.

PLATE VII.

Vignette: The Hall of Double Right and Truth, wherein Anhai has to address severally the forty-two gods, who are seated in a double row in the middle of the hall. On the right, at the end of the hall, are three small vignettes, in which are depicted:—(1) The god Thoth, ibis-headed, holding a writing reed and palette. (2) A balance, the pans of which are empty. On the standard of the balance the dog-headed ape, the associate of Thoth, is seated, and a hawk-headed god is testing the tongue of the balance, which is suspended from a bracket in the form of the feather of Maât. (3) The goddess Maât, standing upright; on her head is the feather, in her right hand is the emblem of "life," and in her left a sceptre.

Text: [CHAPTER CXXV.—INTRODUCTION.]

(1) "I have not minished the offerings. I have not filched from the weight of the balance. I have not cut the bank of the running stream. I have not purloined the offerings of the blessed dead. (2) I have not carried away I have not committed adultery with a married woman. I have not polluted myself. [I have not done] harm to anyone. I have not minished the loaves in (3) the temples. I have not purloined the cakes of the gods. [I have caused no servant] to be harmed by his master. I have caused no pain. I have made none to weep. I have not caused any to be slain at my bidding. I have not made (4) my name to come forth to the boat of the divine prince. [I] have not done that which the god holdeth in abomination. [I have not done wickedness in] the place of Maât. I have never nourished within me the knowledge of evil. (5) I have not acted wickedly. I have not done day by day other work than that which I ought to do. I have not committed sins against mankind. (6) I have done no harm unto beasts. (7) And I, the Osiris, the singer of Amen, Anhai, (8) have done no deeds of iniquity."

Text: [CHAPTER CXXV.—THE NEGATIVE CONFESSION.]

1. Vignettes: A human-headed god, and a hawk-headed god, seated.

Text: "Hail, Fent, who comest forth from Khemennu; Hail, Broad of Step, who comest forth from Annu; I the Osiris Anhai, the singer of Amen, triumphant, have not been an eaves-dropper, I have not nursed my wrath."

2. Vignettes: A snake-headed god, and an ibis-headed god, seated.

Text: "Hail, Eater of Shades, who comest forth from Querret; Hail, Enveloped in Flame, who comest forth from Kher-āba; I the Osiris Anhai, the singer of Amen, triumphant, have not committed adultery with a married woman; I have not set my lips in motion against any man."

3. Vignettes: A lion-headed god, and a ram-headed god, seated.

Text: "Hail, Double Lion-god, who comest forth from heaven; Hail, Backward Face, who comest forth from Re-stau; I the Osiris Anhai, the singer of Amen, triumphant, have not struck terror [into any man], I have not polluted myself."

4. Vignettes: A hawk-headed god, and a jackal-headed god, seated.

Text: "Hail, Eyes of Fire, who comest forth from Sekhem; Hail, Crusher of Bones, who comest forth from Suten-henen; I the Osiris Anhai, the singer of Amen, triumphant, have not grown hot with rage, nor have I been angry without a cause."

5. Vignettes: A hippopotamus-headed god, and a human-headed god, seated.

Text: "Hail, Qerti, who comest forth from Amentet; Hail, Orderer of Flame, who comest forth from Het-Ptah-ka; I the Osiris Anhai, the singer of Amen, triumphant, have not stirred up strife. I have not closed mine ear to the words of right and truth."

6. Vignettes: Two crocodile-headed gods, seated.

Text: "Hail, Eater of Blood, who comest forth from the Block; Hail, Bright Teeth, who comest forth from Ta-she; I the Osiris Anhai, the singer of Amen, triumphant, have not wrought iniquity"

7. Vignettes: A man-headed god, and a jackal-headed god, seated.

Text: "Hail, Lord of Maāt, who comest forth from the city of double Maāt; Hail, Eater of Entrails, who comest forth from the city of Mābet; I the Osiris Anhai, the singer of Amen, triumphant, I have not defiled myself, I have not"

8. Vignettes: A hawk-headed god, and a ram-headed god, seated.

Text: "Hail, Āāṭit, who comest forth from Annu; Hail, Thenememti, who comest forth from Bast; I the Osiris Anhai, the singer of Amen, triumphant, have not acted deceitfully."

9. Vignettes: A crocodile-headed god, and a jackal-headed god, seated.

Text: "Hail, Ruṭi, who comest forth from the place of torture; Hail, Mighty One (?), who comest forth from Ati; I the Osiris Anhai, the singer of Amen, triumphant, have not bent my will [to evil]."

10. Vignettes: A human-headed and a crocodile-headed god, seated.

Text: "Hail, Chief of the Mighty, who comest forth from Amt; Hail, Maa-thet-f, who comest forth from Per-Āmsu; I the Osiris Anhai, the singer of Amen, triumphant, have not committed offences, I have not the gods."

11. Vignettes: A hawk-headed and a ram-headed god, seated.

Text: "Hail, Seshet-kheru, who comest forth from Urit; Hail, Khemi, who comest forth from I the Osiris Anhai, the singer of Amen, triumphant, have not committed offences, [I have not] of God."

12. Vignettes: A jackal-headed god, seated, and a child.

Text: "Hail, thou who orderest words, who comest forth from Unnu; Hail, Babe, Prince, who comest forth from [Per-] Āmsu; I the Osiris Anhai, the singer of Amen, triumphant, have not multiplied my words overmuch."

13. Vignettes: A god with a serpent's head turned backwards, and a ram-headed god, seated.

Text: "Hail, thou whose face is turned behind thee, who comest forth from Tephethat; Hail, Bast, who comest forth from the hidden place; I, the Osiris Anhai, the singer of Amen, triumphant, have not acted wickedly, I have not committed offences."

14. Vignettes: A crocodile-headed god, and a hippopotamus-headed god, seated.

Text: "Hail, Kenemi, who comest forth from Kenem; Hail, Blazing Legs, who comest

H 2

“forth from the darkness; I the Osiris Anhai, “the singer of Amen, triumphant, I have not “cursed (?) in his day.”

15. Vignettes: A god with three snakes' heads, and a jackal-headed god, seated.

Text: “Hail, thou Lord of Faces, who “comest forth from Tchefet; Hail, thou who “bringest thine offering, who comest forth from “Sau (Sais); I the Osiris Anhai, the singer “of Amen, triumphant, have not exalted my “speech, I have not defiled the waters.”

16. Vignettes: A bull-headed god, and a hawk-headed god, seated.

Text: “Hail, Lord of Horus, who comest “forth from Sauti; Hail, Sekheri, who comest “forth from Tenu; I the Osiris Anhai, the singer “of Amen, triumphant, have not repulsed (?) God “in his manifestation.”

17. Vignettes: Two man-headed gods, seated.

Text: “Hail, Tem-Sep, who comest forth “from Tattu; Hail, Nefer-Tem, who comest “forth from Het-Ptah-ka [Memphis]; I the “Osiris Anhai, the singer of Amen, triumphant, “have not evilly entreated the sick.

18. Vignettes: Ptah and another deity, seated.

Text: “Hail, Akhi, [who comest forth from “Nu]; Hail, Ari-em-ab-f, who comest forth from “Tebu; I the Osiris Anhai, the singer of Amen, “triumphant, have not”

19. Vignettes: A serpent, and a seated man-headed god.

Text: “Hail, Neheb-neferu-f; Hail, Utu- “rkhit, I the Osiris Anhai, the singer of Amen, “triumphant, have not laid violent hands upon “anything but [what was mine].”

20. Vignettes: Two serpents.

Text: “Hail, Tcheser-Tepu; Hail, Neheb- “kau, I the Osiris Anhai, the singer of Amen, “triumphant, have not injured the god in his city.”

21. Vignettes: A deity, with a feather on his head, and a serpent.

Text: “Hail, Flame, which advancest and “retreatest; Hail, An-ā-f, I the Osiris Anhai, the “singer of Amen, triumphant, have not plundered “the property of God.”

PLATE VIII.

Vignette: (A) The Osiris Anhai, standing upright, and holding a sistrum and a vine branch in her left hand.

Text: This text is corrupt, but contains (line 1) the words, “the gods rejoice when they see “him making his transformations like unto the god “Ptah,” and a prayer by the “Osiris Anhai, the “singer of Amen,” who asks, that “those who are “in [the horizon] may come and rejoice, and “acclaim” her, and that she may sit upon her throne in the everlasting horizon.

Vignette: (B) The mummy of Anhai lying on the top of the double staircase which is in the city of Khemennu (Hermopolis); at the head and feet stand ram-headed gods with their hands raised in adoration of the mummy. Above are eight disks, which are probably connected with the eight great gods of the city of Khemennu.

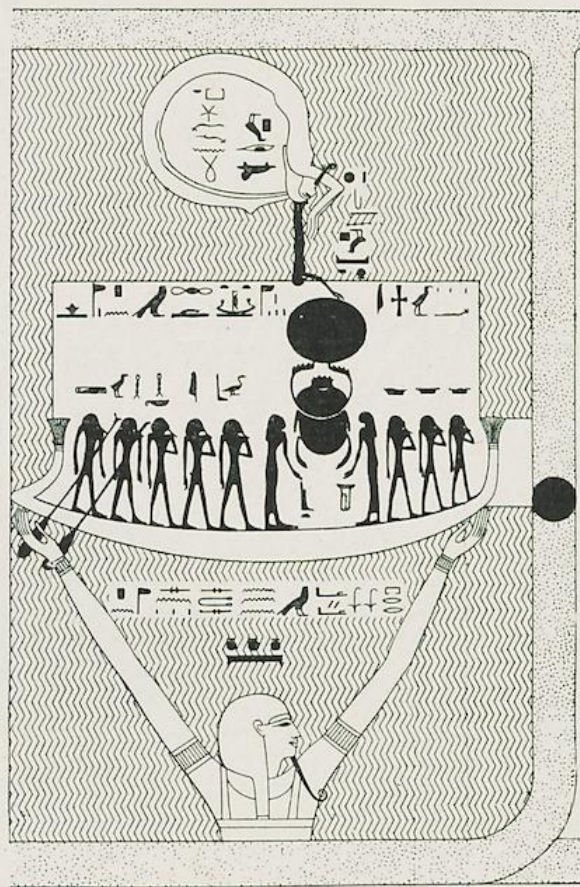
Vignette: (C) Nu, the god of the primeval water, holding up the boat of the sun, wherein is the beetle with the solar disk facing it; on the right are four human-headed gods, and on the left are two human-headed gods and a hawk-headed god. Above are two figures, who represent Osiris and Nut. The hieroglyphics on the right of the beetle read “[This is] Osiris, his circuit is the “Tuat [underworld]”; and those on the left, “Nut, the mighty lady.”

This scene, which is intended to represent the Creation, is found in a more complete form on the sarcophagus of Seti I., King of Egypt about B.C. 1370, from which the following diagram has been made.¹

Here the beetle is accompanied by Isis and Nephthys, by the gods Seb, Shu, Hek, Hu,

¹ See Bonomi and Sharpe, *The Alabaster Sarcophagus of Oimeneptah I., King of Egypt*. London, 1864, Plate XV.

and Sa, and by three others, who represent the doors through which the god Temu has made his way into the world. In the watery space above



the disk is the figure of a god bent in a circle with his toes touching his head, and upon his








head stands the goddess Nut with outstretched hands receiving the disk of the sun. In the space enclosed by the body of the god is the legend, "This is Osiris ; his circuit is the Tuat."





Text : (1) "Hail, thou god whose forms
 "are hidden, (2) who illuminest the two lands
 "with the radiance of the flame of thy mouth,
 "deliver thou the Osiris Anhai, triumphant,
 "(3) from the two hands of him that would
 "assail her in the underworld. Let thy disk
 "circle round about over her, and cause her to
 "rise up, and let the god (4) Shu from all his
 "body give the breath of warmth [unto her].
 "(5) Hail, thou disk, who art in thine (6) egg,
 "and who shinest (7) in the eastern part of the sky,
 "when there is war (8) upon the earth, and when
 "[the fiends] work on the night of the (9) battle,
 "grant thou that the Osiris Anhai, the singer of
 "Amen, may enter in unto thee in Annu, and that
 "justice may be done (?) unto (10) the children
 "of impotent revolt in the house of Seb and of
 "Osiris"












THE PAPYRUS OF ANHAI.

THE HIEROGLYPHIC TEXTS, WITH INTERLINEAR TRANSLITERATION
AND TRANSLATION.








PLATE I.

1. *							
<i>tua</i>	<i>Rā-Heru-χuti</i>	<i>em</i>	<i>χut</i>	<i>ābte</i>	<i>ent</i>	<i>pet</i>	
An adoration to	Rā-Harmachis	in	the horizon	eastern	of	heaven.	








						
<i>an</i>	<i>Âusâr</i>	<i>gemâti</i>	<i>en</i>	<i>Âmen</i>	<i>Ânhai</i>	<i>l'et - s</i>
Behold	Osiris,	the singer	of	Âmen,	Ânhai,	she saith

ānet'-hrā - k Rā neter āa neb Ta-t'esert āuāti en heh
 Homage to thee, Rā, god great, lord of Ta-tchesert, heir of eternity

						
heq	t'etta	suten	tuat	neti	Akert	ser pu
prince of everlastingness, king of the Tuat, sovereign of Akert, prince thou						


<i>em xennu</i>	<i>Ānnu - Rā</i>	<i>Nif - urt</i>	<i>Her - šef</i>	<i>nebu</i>				
within	Ānnu of Rā,	Nif - urt,	Her - shef	lord				


						
<i>tauī</i>	<i>ur</i>	<i>sešeta</i>	<i>em</i>	<i>Annu</i>	<i>gemāt</i>	<i>ba</i>
of the two earths,	mighty one	of mysteries	in	Ānu	Southern,	sou

<i>tem</i>	<i>xenti</i>	<i>Abtu</i>	<i>xnem</i>	<i>en</i>	<i>senti</i>	<i>hau - f</i>	<i>ka</i>
perfect	in	Abydos,	unite	the	sisters	his members,	Bull

<i>netri</i>	<i>fa - ā</i>	<i>em</i>	<i>senti</i>	<i>Āmesti</i>	<i>em</i>	<i>Āpt</i>
divine,	lifter of the hand	in	Senti,	Āmsu	in	the Apts

4. *ba - f*
his soul [is] *em sent-k*
in thy form (?) *xu - f*
his splendour *em ta*
on earth, *er*
and in

































her *āā* *em* *Neter-ḫert* *an* *Āusār* *gemāti* *en*
 the upper regions great in the underworld. Behold Osiris, the singer of














Āmen Ānhai t'et - s āq her en temam
 Āmen, Ānhai, she saith : [I] have come in to glorify [thee]







 |  \ \  5.  |   |  |  |  |  |  |  |

setem-à tep - re *er* *ami- tu* *Mābi*
 and that I may hear the utterances [which are spoken] among the thirty

					
<i>ab</i>	<i>her</i>	<i>āq - f</i>	<i>er - ā</i>	<i>her</i>	<i>smenχ - f</i>
. may he deal rightly			with me,		may he make perfect







						
<i>āāui</i>	<i>em</i>	<i>hāāui</i>	<i>āq</i>	<i>er</i>	<i>uθes</i>	<i>per</i>
the two hands	with	joy,	going in	to	be raised up,	coming forth

		6.							
<i>em</i>	<i>ruṭ</i>		<i>xentes' - k</i>		<i>em</i>	<i>tēp-re</i>	<i>meṭu (?)</i>	<i>.</i>	
with vigour. Mayest thou rejoice			at the speeches spoken (?) unto me						

					
<i>henā</i>	<i>maāti</i>	<i>ḥes</i>	<i>nebu</i>	<i>en</i>	<i>maaxeru</i>
with	right and truth,	the favoured one	of the lords	of	triumph.

<i>setai - tu</i>	<i>xat - s</i>	<i>la</i>	<i>en</i>	<i>Uast</i>
May be carried	her body	to the land	of the	nome of Thebes,

hetep her āb māketu - f āmt en pat henā tuatit
[may it] rest within its protection, may she eat bread with the gods of the Tuat,

maa - ā *Ptah* *bestu - ā* *henā* *geṭ* *Abtu*
 may I see Ptah in his shrine, may I unite with the mariners of Abydos,

8.
xenti neb Amen en Met an Ausar gemati
 the sailors of the divine lord Amen of the *Met* boat. Behold Osiris, the singer

en Amen Anhai t'et - s sura - a mu
 of Amen, Anhai, she saith: May I drink water

her bebet ent atert an xenem - tu t'et - a
 at the source of the stream, may not be shut in my body,

9.
hai - a er nesem an sen[ar-t]u - a
 may I advance towards the *Neshem* boat, may I not be repulsed from

a - a er er a sekari em Re-stau
 my boat, the *Sekeri* boat in Re-stau,

10. 11.
Ausar em Tetteti nas - tu ren - a gem - tuf
 Osiris in Tattu, may my name be invoked, may it be found

12.
henā na hesu tā - sen nā hetep
 with those of the divine favoured ones, may they grant to me offerings

13. 14.
t'efau qebh em Neter-xert āg - a
 [and] divine food, and cold water in the underworld. May I go in

15.
em-bah paut neteru sesep - a sennu em Ta-t'esert
 before the company of the gods, may I receive cakes in Ta-tchesert,

16.
āu - nā Amentet tet - s usesetu Un-nefer
 may open wide to me Amentet her hand, may deliver Un-nefer

en ka en Ausar hesit āat en nebu
 the *ka* of Osiris, the greatly favoured one of the lords

Ta-t'esert gemati en Amen Anhai
 of Ta-tchesert, the singer of Amen, Anhai,

em Neter-xert hru neb
 in the underworld every day.

PLATES I AND II.

1.
met an Heru - nel'ti - hrā-ātef i - na xer - k neb
 Saith Horus the avenger of his father: I have come to thee, O lord

Ta-t'eser Un-nefer heq ānxu an-nā nek ānx
 of Ta-tcheser, Un-nefer, prince of the living, I have brought to thee life,

usr next er fen-k meht en ser - k ti
 power, and might, to thy nose, the north wind to thy two nostrils,

2.
āru semu - k āp re - k nefer - set er
 hath been made thine image, is opened thy mouth, good is it with

āmu hāt tā - nā su henā
 those who are in the bows [of the boat], I have made offerings unto him with

3.
maat unen ren - k men heh em tāā - niek neb
 right and truth, thy name is established for ever by thy granting, O lord

neteru t'etta setem - s nās mu
 of the gods, for ever. May she hear invocation; be there a pool of water

āhā - k māki - k hāu en satut-nek
 [before] thine abode; thou protectest [thy] member by thy sprinkling

mu sexem - k em tau sexem - k
 of water; thou hast gained power over bread, thou hast gained power

4.
em heqt hru neb per - s em ba ānx
 over ale day every. May she come forth as a soul living;

āri - s xeper er tāā - ab - s em
 may she perform transformations according to her heart's desire in

bu neb merer-s an Ausar nebt per gemati en
 every place she willeth, Osiris, the lady of the house, the singer of

Amen Anhai em Neter-xert hru neb
 Amen, Anhai, in the underworld day every.

PLATE II.

1.
met an Tehuti neb xemennu i - na xer - k nuk
 Saith Thoth, the lord of Khemennu: I have come to thee, I am

Tehuti nuk senati - k per - nā em xemennut
 Thoth. I am thy divine brother. I have come forth from Khemennu,

2.
āru ābtu - a em Un xu - nā em xu - k
 have been made my offerings in Un. I am glorious with thy glories.

rut - (?) nā em user - k hemu - k pu am - s re - a
 I germinate (?) through thy strength, thy works (?) are in my mouth.

i - na *an-[na]* *nek* *Maat* *an - k* *am-s*
I have come. I have brought to thee Maat, thou livest thereby,

ha-k *am-s* *sam-k* *am - s* *merer-k*
thou rejoicest therein, thou hast union thereby, thou art loved

am-s *men - k* *am-s* *uah - k* *am-s* *heken - k*
therein, thou art perfect thereby, thou endurest thereby, thou art praised

am-s *smen - k* *am-s* *user - k* *am-s* *tetet - k*
thereby, thou art established thereby, thou art strong thereby, thou art stable

am-s *us-k* *am-s* *sexaker - k* *am-s*
thereby, thou art mighty (?) thereby, thou art ornamented thereby,

uben - k *am-s* *pest - k* *am-s* *hetep - k* *am-s*
thou shinest thereby, thou givest light thereby, thou restest therein,

l'efau - k *am-s* *xnem - k* *am-s* *xnem - s*
thou feedest abundantly therein, thou art united [thereto]. It uniteth itself

em *hat - k* *xnem - s - tu* *sexer - s*
unto the fore part of thee, it uniteth itself unto thee, it overthroweth

xeft - k *net'em* *ab* *maa - k - s* *amu*
thine enemies, joyful of heart thou seest it. Those who are in

kar - k *pant* *neteru* *em* *haau* *maa - sen*
thy shrine and the company of the gods rejoice [when] they see

Maat *em-xet-k* *sart* *mesu* *xennu* *ter*
Maat behind thee, and the wicked carried off, and wrong destroyed.

neteru *nebu* *em* *hetep* *erfa-na* *maat* *Heru* *nef* *mak*
All the gods are satisfied. I have placed the Eye of Horus for him, protecting

en *utat* *nebt - s* *erfa - na* *xertu* *en* *Set* *nef*
the Utchat for its lord. I have given the manhood of Set to him,

Heru Set *em* *arit* *aaui-sen* *au* *mes - na* *Ausar*
Horus and Set in the work of their hands, I have given birth unto Osiris

em-xet *xeperu* *er* *nefer* *su* *er* *amu* *hat*
following [his] forms, beautiful is he more than he who is in the front.

ab - k *net'em* *neb* *neteru* *aut* *neb* *xer - k*
Thy heart is glad, O lord of the gods, joy all is with thee;

au *fetefet - k* *men - 0* *em* *tep - k* *her* *sexer*
thy uræus diadem is established upon thy head to overthrow

xeft - k *nebu* *au* *erfa - na* *mu (?) - k*
thy enemies all. I have given thy water [unto those who are]

em *seta* *sere - na* *hetit* *amu*
in the hidden [places], I have opened the throats of those who are in

Akert *au* *mes - na* *na - k* *em* *sekti (?) - f* *au* *erfa - na*
Akert, I have given birth to thy One in his form, I have placed

hetepu *em* *xem - sen* *hetepu - sen* *ari* *men*
offerings in their shrines, their offerings belonging to steadfastness,

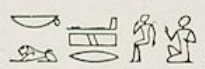
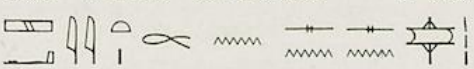
teb - na *xu* *sem - sen* *au* *perer*
I have equipped the shining ones [and] their guides, I have made to come forth

n - sen *perxeru* *sep* *em* *arit* *nefer* *haau*
for them sepulchral meals at the seasons by work of goodness, rejoice

amu *xut* *Ausar* *Anhai*
those who are in the horizon at Osiris Anhai.

THE PAPYRUS OF KERĀSHER

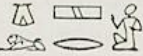
(OR KELASHER).

THE papyrus of Kerāsher, ,¹ was found at Thebes, and was purchased by the Trustees of the British Museum from the representatives of the late Clot Bey in 1852. It measures 6 ft. 10½ in. by 9¼ in., and belongs to the late Ptolemaic or Roman period. It is inscribed, in hieratic, with a copy of the work entitled “The Book of Breathings”  *Shāit en sensen*, and with a number of pictorial scenes copied from ancient MSS. of the Book of the Dead. The papyrus is of considerable interest, for, apart from its value palæographically, it gives a good text of a religious work which was much used for funeral purposes in the Ptolemaic and Roman periods, and was supposed to contain all the texts essential for the salvation of the soul.

The “Book of Breathings” is one of a number of short funeral works, like the “Lamentations of Isis and Nephthys” and “The Festival Songs of Isis and Nephthys.” Unlike the Chapters of the Book of the Dead, it was addressed to the deceased by the chief priest conducting the funeral service. The ideas and beliefs expressed in it are not new; indeed, every one of them may be found repeated in several places in the religious works of the ancient Egyptians. It seems as if the old Book of the Dead, with its lengthy Chapters and conflicting statements, had in the latest times become unacceptable to the Egyptians who lived under the rule of the Greeks and Romans; and, besides, it is tolerably certain that few people understood it. The “Book of Breathings” represents the

attempt to include all essential elements of belief in a future life in a work shorter and more simple than the Book of the Dead. All the gods mentioned, with the exception of one, Amen, are found in the oldest texts, and even the Field of the Grasshoppers,¹ which lay to the north of the Elysian Fields (Sekhet-ḥetep), is known from the texts of the Middle Empire. The Neschem boat, and the Henu boat, and the boat of Seker are mentioned; the gods have all the attributes which they had in the old texts; the belief in the judgment after death is accepted; and even a short extract containing seven addresses to gods from the “Negative Confession” is included in the new work. The idea of material happiness is, however, more fully developed, and some passages suggest the existence of a belief in the resurrection of the corruptible body, and of a hope for a life in the world beyond the grave not unlike that which was passed upon earth. The beautiful hymns and prayers found in the old texts are wanting in the “Book of Breathings,” and no reference whatever is made to the spiritual life of the beatified as described in the Pyramid Texts; in short, no passage which does not immediately conduce to the well-being of the natural body and soul, and assure the growth of the spiritual body from them, has any place in it. To give the work an enhanced value it was declared to be the production of Thoth, the scribe of the gods.

The attention of scholars was first directed to the “Book of Breathings” by the late Dr. H.

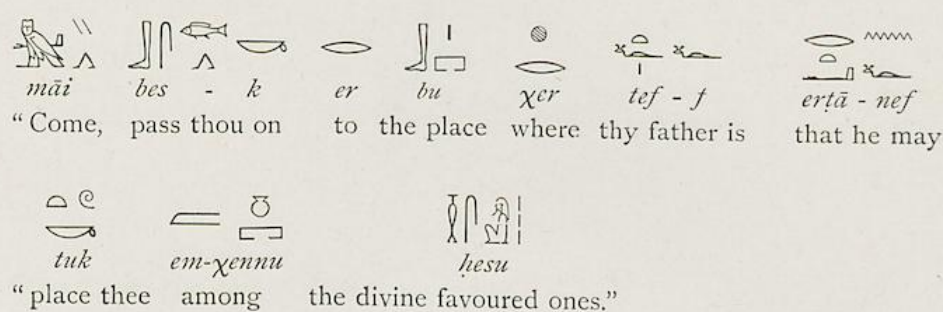
¹ The name is usually written  *Kersher*.

¹ Compare the Papyrus of Nu (No. 10,477), sheet 24.

Brugsch, who in 1851 published¹ a hieroglyphic transcript of the hieratic text of the work from a papyrus at Berlin, and also a copy of the hieratic text which Denon had already given in his *Voyage dans la Basse et la Haute Égypte pendant les Campagnes du Général Bonaparte*, Paris, an X (1802), Pl. 136. In 1863 the late Dr. S. Birch gave a brief summary of the contents of Brugsch's text in his *Facsimiles of Two Papyri found in a Tomb at Thebes*, p. 3; and in 1875 M. J. de Horrack gave an English rendering of the Egyptian text according to the papyrus of Āusār-āau, preserved in the Museum of the Louvre² (No. 3284), in *Records of the Past*, Vol. IV., p. 121, ff.

The papyrus opens with a scene in which the deceased Kerāsher is being presented to the god Osiris, who is seated in a shrine, the cornice of which is ornamented with a row of urāi crowned with disks. The god has the *atef* crown upon his head, and in his hands, which are clasped over his breast, he holds the crook or sceptre and flail or whip, the emblems of sovereignty and dominion; behind him stands the goddess Isis, "the great lady, the divine mother," but her sister, Nephthys, who is usually present in the shrine, is wanting. Instead of the bullock-skin dripping with blood, which is generally seen suspended near the throne of the god, masses of lotus flowers are represented. Outside the shrine are the four children of Horus or Osiris, Mesthā, Hāpi, Tūamāutef, and Qebhsennuf, standing upon a lotus flower; and near them are the meat and drink offerings which have been brought to the god by the deceased. The god Thoth, ibis-headed, and wearing a crown with horns, urāi, disk, plumes, etc., stands near, with his right hand raised in salutation of the god Osiris, to whom he makes an address on behalf of the deceased. Between Anubis, who wears the double crown of the North and the South, and a cow-headed goddess wearing a crown with horns, disk, and plumes, comes the deceased Kerāsher; he wears a collar, and bracelets and armlets, and a white tunic, and he holds a lotus flower in his left hand. The cow-headed goddess is either Isis-Hathor or Maāt, goddess of Right and Truth. Between Anubis and Thoth are two short lines of hiero-

glyphics, containing an address to Kerāsher by one of these gods:—



It will be noted that the Judgment Scene, which appears in the Book of the Dead, is here omitted; it may be that it was thought to be superfluous in papyri in the Roman period, but more probably the artist was unequal to the task of painting it together with the figures of the company of the gods, and the texts which should accompany the scene.

Following the vignette described above are three columns of hieratic writing, which contain the text of the "Book of Breathings." A translation of this remarkable work is given below, as well as a transcript into hieroglyphics with interlinear transliteration and translation.

In the last section of the papyrus, upper register (see Plate 2, No. 2), are the following vignettes:—

1. The god Rā-Harmachis, seated upon a throne resting upon the heavens; on his head he wears a disk encircled by a urāus; in his right hand is the symbol of life, and in his left the sceptre.
2. The mummy of "Osiris Kerāsher," supported by the god Anubis; before the mummy kneels the wife or sister of the deceased.
3. A priest pouring out a libation, probably in connection with the performance of the ceremony of "opening the mouth."
4. A funeral chest, or table for offerings.
5. A priest, wearing a panther's skin, reading the appointed chapter of the Book of the Dead from a papyrus roll. The feathers (?) upon his head are not depicted in the older papyri.
6. Two obelisks, types of the god Āmen-Rā.
7. Three priests holding standards, surmounted by figures of a jackal, a hawk, and an ibis respectively.
8. A priest drawing by a rope a funeral shrine, on which is painted the figure of a god wearing a crown with horns and plumes.
9. A priest bearing a censer upon his right shoulder.

¹ *Sai an sinsin sive Liber Metempsychosis veterum Aegyptiorum*, Berlin, 1851.

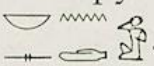
² See Devéria, *Catalogue des MSS. Égyptiens écrits sur papyrus*, etc., Paris, 1881, p. 132.

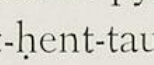


10. A priest drawing a sledge, on which rests the funeral boat. In the centre of the boat, within the funeral ark or coffer, lies the mummy of the deceased; at the head stands the goddess Nephthys, and at the foot Isis. In the bows of the boat, on a standard, is a lion with horns and plumes. The heads of the oars and of the rowlocks are in the form of hawks' heads.

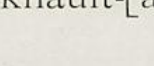
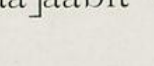

In the lower register are the following vignettes:—

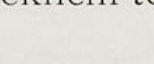
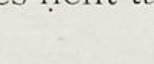
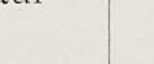
11. The god Anubis embracing the mummy of the deceased, which lies upon a lion-headed bier; at the head kneels the goddess Nephthys, and at the foot the goddess Isis.

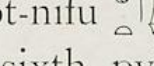
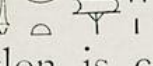

12. Twelve pylons, each of which is guarded by a deity holding a knife in his hand. (See Lepsius, *Todtenbuch*, Pl. 65.)




A. The guardian of the first pylon is lion-headed, and is called Nebtsent .




B. The guardian of the second pylon is dog-headed, and is called Nebt-pet-ḥent-tai   .

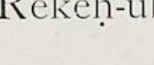
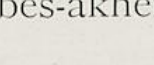

C. The guardian of the third pylon is cow-headed, and is called Nebt-khauit-[āa]āabit   .

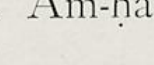
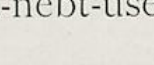

D. The guardian of the fourth pylon is hawk-headed, and is called Sekhem-tes-ḥent-tai   .

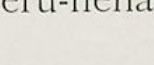
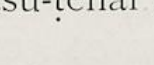

E. The guardian of the fifth pylon is dog-headed, and is called Khet-nebt-nifu   .

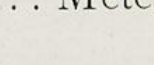
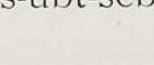
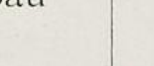
F. The guardian of the sixth pylon is cat-headed, and is called Nebt-senkti-āa-hemhem   .

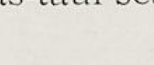
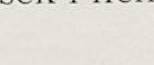

G. The guardian of the seventh pylon is human-headed, and is called Āka-ākai-ḥebs-bekai   .

H. The guardian of the eighth pylon is snake-headed, and is called Rekeḥ-ubes-ākhem-tchaf   .

I. The guardian of the ninth pylon is vulture-headed, and is called Ām-ḥā-nebt-useru   .





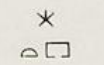

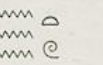

J. The guardian of the tenth pylon is ram-headed, and is called Qa-kheru-nehāsu-ṭenai (?)   .

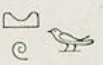


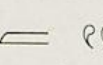


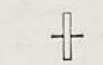

K. The guardian of the eleventh pylon is human-headed, and is called . . . Metes-ubt-sebau   .


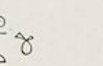
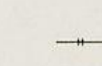
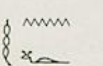
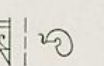
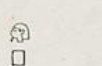


L. The guardian of the twelfth pylon is cat-headed, and is called Nās-tai-sesek-i-nehep   .

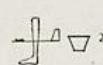
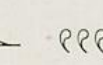

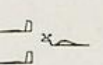
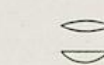

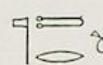

Between the two series of vignettes are two lines of fine bold hieroglyphic writing, which read:—



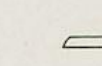





       
hai Āusār erpā ḥāt Kerāšer māāxeru mes en
Hail Osiris, prince, chief, Kerāsher, triumphant, son of


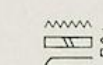
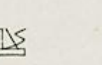
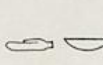

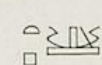

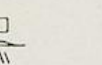
       
Ta - Sentti āq - k er tuat āb - tu er
Ta-Sentti! Thou goest into the underworld. Thou art purified from

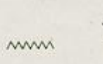

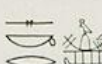

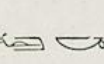
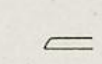

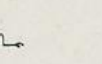
       
tu ān sat em ḥāu - k Anp ān
evil, there is no blemish in thy members. Anubis, who dwelleth in

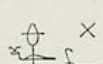
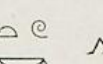
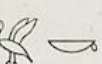

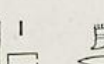

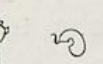

       
ut senet'em - nef gesu - k tep tu - f
the town of embalment, maketh happy thy bones, he who dwelleth on his hill¹


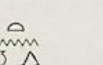
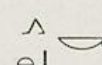


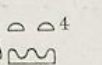
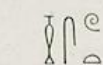

       
āb - f ḥāu - k āāui - f erek em senṭer
hath purified thy flesh. His two hands are to thee with incense, [he]


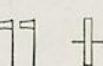

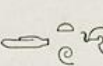
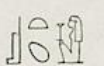

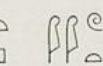
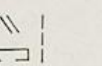
       
sefex met'et en neter āa per - k
dresses [thee with the] unguent of the great god. Thou comest





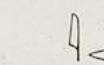



       
er Nešem t - k neter tep hru pfi
forth to the Neshem² boat; is given to thee the divine boat on the day

       
en xen Seker per - k em hru ān
of transporting the Seker³ boat. Thou comest forth by day, thou art

       
χesef - tuk i χu(?) k er bu t'er āb - k
not repulsed; thy *χhu* cometh to the place wherein thy heart delighteth.

       
usten nemtet - k em Aat' - T'a - mutet hes - tu
Thou makest long thy stride in Aat-Tcha-mutet, thou art favoured

       
χer neteru ām - s t - tuk Auset er usext Maāti
before the gods therein, Isis setteth thee in the Hall of Maāti,



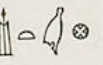



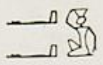
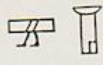
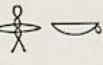
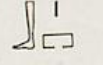
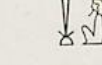

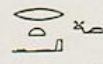
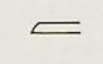
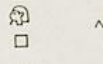
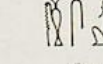
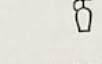

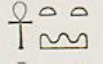
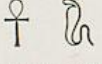
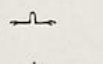
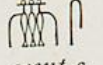

       
sam - k em baiu āgeru Urθ
thou joinest thyself unto the souls which are perfect. The god Urth,

¹ "Dweller on his hill" is a title of Anubis.

² A name given to the boat of Osiris.

³ The ceremony of drawing the boat of the god Seker round the sanctuary upon its sledge was celebrated at dawn.

⁴ Aat-Tcha-mutet, in Coptic *Ⲁⲁⲧⲧⲁⲙⲉⲧⲉⲧ*, is the name of the mountainous part of Western Thebes, wherein the great necropolis was situated, and which lay between the great temples of Dér el-Medineh and Medinet Habu. The town to which the cemetery belonged was situated close by, and is well known from Demotic and Coptic documents. It is mentioned in the life of Pisentios, Bishop of Keft, who retired there to lead the life of an ascetic when the Persians invaded Egypt; whilst there, he conversed with a mummy that had been brought from Erment, a city situated about six and a half miles to the south of the mountain of Aat-Tchamutet. See Brugsch, *Dict. Géog.*, p. 688; Amélineau, *Étude sur le Christianisme en Égypte*, p. 135; Amélineau, *La Géographie de l'Égypte*, p. 151.

 *ur* the mighty one
  *em* in
  *Ant - rest* Hermonthis,
  *t - k* giveth thee thy
  *gebh - k* libation
  *em* with
 *āāui - f* his own hands,
 *sem Nebt-het* Nephthys goeth
 *her - k* with thee
 *er* to the place
 *bu* where
 *her* her brother is,
 *ertā - f - tu* and he setteth thee
 *em* at
 *tep* the head
 *en* of
 *hesu* the favoured ones ;
 *χnem* thou attainest
 *Anxet* the Land of Life
 *ānχ netert* wherein the goddess liveth,
 *ām - s* and [thou] shalt never perish
 *χent-s* therein
 *t'etta* to all eternity.

The translation of the hieratic text is as follows :—

THE BOOK OF BREATHINGS.

COLUMN I.

“(1) Hail, Osiris Kersher, the son of
 “Ṭashenātiṭ! Thou art pure, and thy heart is
 “pure; thy breast is pure, and thy (2) back hath
 “been cleansed with the water of incense. Thy
 “inward parts [have been cleansed?] with *bet*
 “incense and natron, and no member of thine
 “hath any blemish whatsoever. The Osiris (3)
 “Kersher, the son of Ṭashenātiṭ, hath been
 “purified in the pool of water which is in Sekhet-
 “hetep (*i.e.*, the Field of Peace), that lieth to the
 “north of Sekhet-(4) Sanehem (*i.e.*, the Field of
 “the Grasshoppers). The goddesses Uatchit and
 “Nekhebet have purified thee at the eighth hour
 “of the night, and at the eighth hour of the
 “day. Come then, O Osiris (5) Kersher, the
 “son of Ṭashenātiṭ, enter thou into the Hall of
 “Maāti. Thou art cleansed from sin of every
 “kind (6) and from all evil, and ‘Stone of Right
 “and Truth’ is thy name.

“Hail, [Osiris] Kersher, the son of
 “Ṭashenātiṭ! Thou dost enter into the divine
 “underworld (7) in the state of him that hath
 “been thoroughly cleansed, and thou hast been
 “made pure by the two Maāt goddesses in the
 “Great Hall. A sacrifice of purification hath
 “been made for thee in the Hall of the god Sebu,
 “and thy limbs have (8) been made pure in the

“Hall of Shu. Thou lookest upon the god Rā
 “when he setteth in the form of Temu at even-
 “tide. The god Āmen is nigh unto thee to give
 “air unto thee, (9) and Ptah also to fashion thy
 “members. Thou enterest on the divine horizon
 “along with Rā, and those who are therein
 “receive thy soul in the divine Neshem boat of
 “Osiris, (10) and they make holy thy soul in
 “the Temple of Sebu (?), and they make thee to
 “be triumphant for ever and for ever.”

“[Hail] Osiris Kersher, the son of
 “Ṭashenātiṭ! (11) Thy name is stablished for
 “ever, thy corruptible body is doubly strengthened,
 “thy spiritual body (*sāhu*) groweth into being, and
 “thou art repulsed neither in the heavens nor upon
 “the earth. Thy face shineth with splendour
 “before (12) Rā, and thy divine soul liveth
 “before Āmen, and thy corruptible body reneweth
 “its youth in presence of Osiris. Thou breathest
 “the air for ever and for ever, and thy soul maketh
 “sepulchral offerings unto thee of fresh (13) cakes,
 “and ale, and oxen, and feathered fowl, and cold
 “water, at various seasons during each and every
 “day; thy soul cometh unto thee and it is
 “triumphant. Thy flesh is upon [thy] bones,
 “(14) and thou hast thy form with all that belonged
 “unto it even as thou hadst upon the earth. Thou
 “takest drink into thy body, thou dost eat with
 “thy mouth, and thou dost receive thine offerings
 “of cakes along with the souls (15) of the gods.
 “The god Anubis doth guard thee, and he him-
 “self doth fashion the amulets which protect thee;
 “thou art not driven back at the gates of the
 “divine underworld. Thoth, the most mighty
 “god, (16) cometh unto thee, and he, the Lord of
 “Khemennu (*i.e.*, Hermopolis), doth write for
 “thee the ‘BOOK OF BREATHINGS’ with his own
 “hand. So hath thy divine soul breath (17) for
 “ever, and thy form is endowed with life anew
 “upon earth. (18) Thou art made a divine being
 “with the souls of the gods, for thy heart is the
 “heart of Rā, (19) and thy members are the
 “members of the Great God.”

“Hail, Osiris Kersher, the son of
 “Ṭashenātiṭ! The god Āmen is nigh unto thee
 “to endow (20) thee afresh with life, and the god
 “Āp[uat] hath opened up for thee a fair road.
 “Thou seest with thine eyes, thou hearest with
 “thine ears, thou speakest with thy mouth, (21)
 “and thou walkest with thy legs. Thy soul hath
 “been made holy in the divine underworld, and
 “it performeth all thy transformations according

“to thy will. The odours (*or* breaths) of the (22) “holy Persea tree which is in Ānnu (Heliopolis) “are wafted (?) unto thee; thou wakest each day “and lookest upon the beams of the god Rā. “The god Āmen cometh unto thee (23) bearing “the breath of life, and he causeth thee to breathe “it in thy funeral chest. Thou comest forth “upon earth each day, and Thoth’s ‘Book of “BREATHINGS’ (24) is a protection for thee, “because thereby dost thou breathe each day, and “through it do thine eyes look upon the beams of “the Disk. The goddess of Right and Truth “speaketh on thy behalf in the presence of Osiris, “(25) and the writings of Maāt are upon thy “tongue. Horus, the Avenger of his divine “Father, protecteth thy body, and he maketh thy “soul to be holy like unto the souls of all the “gods. The souls of the god

COLUMN II.

“(1) Rā¹ make thy divine soul to live, and “the souls of the god Shu² refresh the passages “of thy nostrils.”

“Hail, Osiris Kersher, the son (2) of “Ṭashenātiṭ! Thy soul draweth its breath in what- “soever place thou lovest to be. Thou art like “unto Osiris, and ‘Osiris, Governor of those who “are in the Underworld,’ is thy name. (3) The “holy water of God (*i.e.*, the Nile) cometh unto “thee from Ābu (*i.e.*, Elephantine), and it filleth “thy table of offerings with *tchefau* food.”

“[Hail], Osiris (4) Kersher, the son of “Ṭashenātiṭ! The gods of the South and of the “North come unto thee, and thou shalt be led by “them unto the ends of the earth (5) for millions “of years. Thy divine soul liveth, and thou “followest in the train of Osiris; thou drawest “thy breath in Re-stau. The strength which “protecteth thee (6) is hidden in the Lord of “Setet, and in the Great God. Thy corruptible “body liveth in the heavenly Tattu and in Nif- “urtet; but thy divine soul liveth in (7) heaven “day by day.”

“[Hail], Osiris Kersher, the son of “Ṭashenātiṭ! The goddess Sekhet hath gained “the mastery over him that would do evil unto

“thee; Heru-āa- (8) ābu (*i.e.*, Horus, mighty one “of hearts) protecteth thee; Heru-seshet (*i.e.*, “Horus, who bindeth up) maketh a heart for thee; “and Heru-maati (*i.e.*, Horus of the two eyes) “guardeth thy body” (or, as some say, (9) “thy “tongue”). “Thou art stablished with life, and “health, and strength, and thou art firmly “seated upon thy throne in Ta-tchesertet. Come “then, O Osiris Kersher, (10) the son of “Ṭashenātiṭ, thou art crowned in thy form, thou “art arrayed in thine ornaments, thou hast laid “firm hold upon life, thou livest thy life (11) in “health, thou goest hither and thither, and thou “drawest thy breath in every place wherein it “pleaseth thee so to do. Rā shineth upon thine “abode even as he shineth upon the abode of “Osiris; thou drawest thy breath (12) and thou “livest through his rays of splendour. Āmen-Rā- “Heru-Khuti (*i.e.*, Āmen-Rā-Harmachis) maketh “thy divine *ka* (or ‘double’) to live, and he “maketh thee to be vigorous through the ‘Book “OF BREATHINGS.’ (13) Thou followest in the “train of Osiris-Horus, the lord of the *Hennu* “boat; thou art like unto the Great God at the “head of the gods. Thy face liveth, O thou “whose births are lovely [to see], thy name (14) “groweth each day. Thou goest into the most “mighty and divine Hall in the city of the “heavenly Tattu; and thou dost look upon him “who is the Governor of those who are in the “underworld on the festival of Uḳa. (15) The “odour of thee is pleasant unto the blessed “beings who are therein, and thy name is mag- “nified among the beings who are spiritual and “divine.”

“Hail, Osiris Kersher, the son of (16) “Ṭashenātiṭ! Thy soul liveth through the ‘Book “OF BREATHINGS,’ and through it thou attainest “unto the divine underworld, and (17) dost enter “therein, and thou art without a foe therein. “Thou art like unto the living divine Soul which “is in Tattu. Thou hast possession of thy heart “which hath not departed from thee, and (18) “thou hast possession of both thine eyes, and “[thou dost] open [them] each day.”

The gods who are in the following of Osiris speak unto Osiris Kersher, the son of Ṭashenātiṭ, (19) saying: “Thou shalt follow in the train of “Rā, and thou shalt follow in the train of Osiris, “and thy soul shall live for ever and for ever.”

The gods who dwell in the divine under- world (20) of Osiris, the Governor of those who

L

¹ *I.e.*, the heat emanations.

² *I.e.*, the breaths of the celestial atmosphere.

are in Āmentet, speak concerning Osiris Kersher, the son of Ṭashenātiṭ, saying :—

“ Let the gates of the (21) divine underworld “ be opened unto him, and let him take up his “ abode in Neter-khertet. Verily, his soul shall “ live for ever; and he shall build his habitation “ among the pylons in (22) the underworld; and “ the God thereof shall show favour unto his *ka* “ (or ‘double’); and he shall receive the ‘Book “ OF BREATHINGS’; and verily it shall make him to “ draw (23) his breath.”

“ May Osiris, the Governor of those who are “ in Āmentet, the Great God, the lord of Abydos, “ grant a royal oblation; may he give offerings of “ cakes, (24) and ale, and oxen, and wine, and “ *āget* drink, and bread, and *tchefau* food, and all “ kinds of beautiful things to the *ka* of Osiris “ Kersher, (25) the son of Ṭashenātiṭ!”

“ Thy soul shall live, thy corruptible body “ shall burst into life by the command of Rā “ himself; thou shalt never see corruption, and “ thou shalt never decay, but thou shalt be like “ unto Rā for ever and ever.”

COLUMN III.

“ (1) Hail, Usekh-nemtet, who comest forth “ from Ānnu, the Osiris Kersher, the son (2) of “ Ṭashenātiṭ, hath not committed sin.

“ Hail, Ur-at, who comest forth from Kher- “ ābau, the Osiris (3) Kersher, the son of “ Ṭashenātiṭ, hath not done deeds of violence,

“ Hail, Fenti, (4) who comest forth from “ Khemennu, the Osiris Kersher, the son of “ Ṭashenātiṭ, hath spoken no evil (5) thing.

“ Hail, Āmam-maat, who comest forth from “ the two Qerti, the Osiris Kersher, the son (6) “ of Ṭashenātiṭ, hath not plundered the posses- “ sions of the dead.

“ Hail, Neḥa-ḥrā, (7) who comest forth from “ Re-stau, the Osiris Kersher, the son of “ Ṭashenātiṭ, hath (8) not inflicted injury [on “ man].

“ Hail, Rereti, who comest forth from “ Heaven, the Osiris (9) Kersher, the son of “ Ṭashenātiṭ, hath not committed of the “ heart

“ Hail, Maati-fem-khet, (10) who comest “ forth from Sekhem, the Osiris Kersher, the “ son of Ṭashenātiṭ, (11) hath not stirred up “ revolt.

“ Hail, ye gods who dwell in the divine “ underworld, hearken ye unto the voice of Osiris “ Kersher, (12) the son of Ṭashenātiṭ, and let him “ enter into your presence, for there is no sin “ whatsoever in him, and there is no evil whatso- “ ever in him, (13) and no accuser can stand “ [before him]. He hath lived on Right and “ Truth, he hath fed upon Right and Truth, and “ the hearts of (14) the gods are satisfied with all “ that he hath done. For he hath given bread to “ the hungry, and water to the thirsty, and raiment “ (15) unto him that was naked. He hath made “ offerings of propitiation to the gods, and sepulchral “ meals to the blessed dead, and no evil report “ whatsoever (16) hath been made concerning him “ in the presence of the gods. Grant ye, then, that “ he may enter into the divine underworld, and “ that he may be not turned back therein. (17) “ Grant ye that he may follow in the train of Osiris “ along with the gods of the Qerti; and let him “ be a favoured one among the favoured ones “ of the god; (18) and let him be a divine being “ among those who are perfect. Grant that he “ may live, and grant that his soul may live. “ Grant that (19) his soul may be received in “ every place wheresoever it may please it to be, “ and grant that it may receive (20) the ‘Book OF “ BREATHINGS.’ Grant that he may draw breath “ with his divine soul in the underworld, and let “ him perform (21) every transformation which it “ may please him to make along with those who “ are in Āmentet. Grant that his soul may go “ into every place wheresoever it would be, and let “ him live upon the earth for ever, and ever, and “ ever, and ever.”

THE BOOK OF BREATHINGS.

TRANSCRIPT OF THE HIERATIC INTO HIEROGLYPHICS,
WITH INTERLINEAR TRANSLITERATION AND TRANSLATION.

COLUMN I.

1. *Hā em sāit en sensen Hai*
[The beginning of the Book of Breathings.] Hail,

Ausār Keršer mes en Tašenatit āu-k āb-tu
Osiris Kersher, the son of Tashenatit! Thou art pure,

hāti-k āb hāti-tuk em āb peht-k
thy heart is pure. Thy breast is washed clean, thy back is

em tur her-āb-k em beṭ
purified with water. Thy inward parts [have been cleansed] with beṭ incense

hesmen ān āt āmi-k em āsfi āb
and natron, not a member of thee hath a blemish. Purified hath been

Ausār Keršer mes en Tašenatit em
Osiris Kersher, the son of Tashenatit in

mehit tui enti Seṣet her mehtet en
the pool of the Field of Peace at the north of

Seṣet Sanehem se-āb-tuk Uat'it Neṣebet
the Field of Grasshoppers. Have purified thee Uatchit and Nekhebet

em unnut VIII enti kerh em unnut VIII enti hru māai ārek
at hour eight of the night, at hour [eight] of the day. Come then,

5. *āu Ausār Keršer mes en Tašenatit āq-k ām*
Osiris Kersher, the son of Tashenatit, enter thou into

useṣtit en Maāti āu-k āb-tu āu ḫanu
the Hall of the Maāti goddesses. Thou art cleansed from sin

6. *nebt betau neb āner-en-Maāt ren-nek*
every and evil every; "Stone of Maāt" is thy name.

Hai Ausār Keršer mes en Tašenatit
Hail [Osiris] Kersher, the son of Tashenatit!

āq-k āu Tuat em āb ur
Enter thou into the underworld in the condition of one cleansed greatly.


se-āb-tuk Maāti em useṣtit āat āri-tu-nek
Have purified thee the Maāti goddesses in the Great Hall. Is made for thee

āb em useṣtit Sebu se-āb hāt-k
purification in the Hall of Seb, have been made pure thy members

em useṣt Šuu āu-k her maa Rā em hetep-f Tem
in the Hall of Shu. Thou lookest upon Rā at his setting, Temu

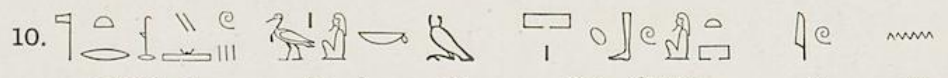
em māser Amen er-mā-k her tā-nek
in the evening. Amen is nigh unto thee to give to thee

9. *nefu Ptaḥ her nubāu hāu-k āq-k āu ḫut*
air, Ptaḥ to mould thy members. Enter thou into the horizon



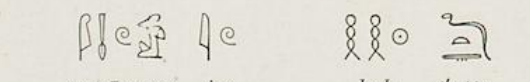
henā Rā sesēp - u ba - k er Nešem Ausār

 with Rā, they receive thy soul into the Neshem boat of Osiris;

10. 


netraī - u ba - k em Per - Sebut āu en

 they make divine thy soul in the House of Sebut; they make



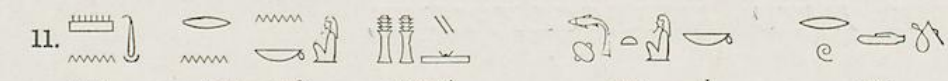
māāxeru āu heh t'etta

 [thee] to be triumphant for ever and ever.




[Hai] Ausār Kerser mes en Tasenatit

 [Hail] Osiris Kersher, the son of Tashenatit,

11. 


men ren - nek tetēti xat - k ruṭ

 stablished is thy name, made firm is thy corruptible body, germinateth




sālu - k ān šenrā - tuk em pet em ta

 thy spiritual body, not art thou turned back in heaven [or] on earth.



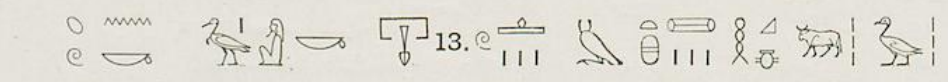
sehet' hrā - k xer Rā ānχ ba - k xer Amen

 Shineth thy face before Rā, liveth thy soul before Amen,



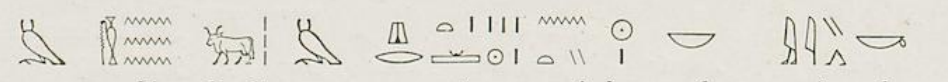
renp xat - k xer Ausār sensen - k āu heh tetta

 groweth young thy body before Osiris; thou breathest air for ever and ever.



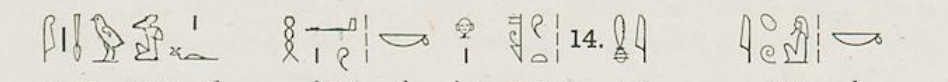
āru - nek ba - k per - xeru em tau heq āh apt

 Maketh to thee thy soul sepulchral meals of bread, ale, oxen, ducks,




em qebh kauit em xert enti hru neb i - k

 libations, cows, during the course of each day; it cometh to thee



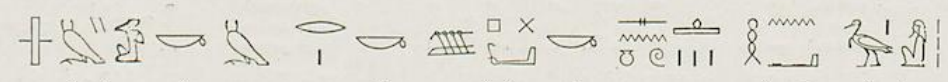
maā - xeru - f hāu - k her - qeset mā āru - k

 and is triumphant. Thy flesh is on [thy] bones, likewise thy attributes



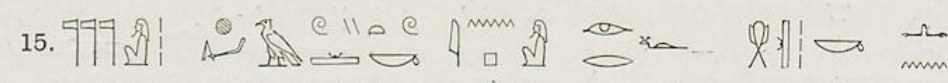
her tep ta sāu - k em šenbet - k

 [which thou hadst] upon earth. Thou takest drink into thy body,



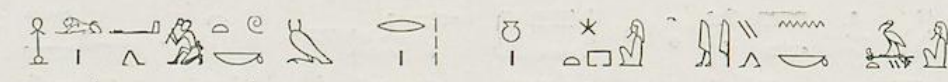
āni - k em re - k sesēp - k sennu henā baiu

 thou eatest with thy mouth, thou receivest cakes with the souls

15. 

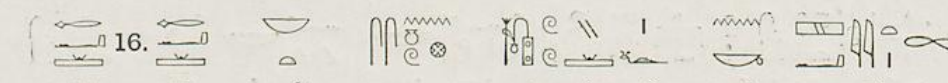
neteru xawī - tuk Anp āri - f sau - k ān

 of the gods. Guardeth thee Anubis, he maketh thy talismans, not



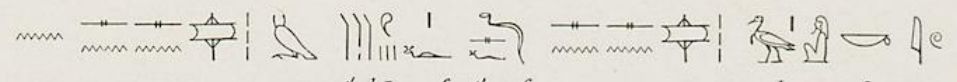
šenrā - tuk em reu nu Tuat i - nek Tehuti

 turned back art thou at the doors of the Tuat. Cometh to thee Thoth,



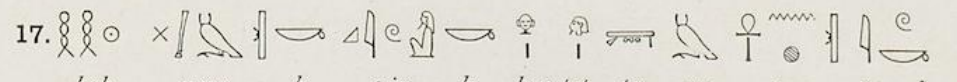
āā āā nebt xemennu āmūi - f nek sāt

 most mighty one, lord of Khemennu, he hath written for thee the "Book



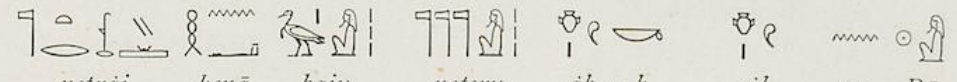
en sensen em t'ebāu - f t'esef sensen ba - k āu

 of "Breathings" with his own fingers. Breatheth thy soul for

17. 


heh nem - k gāu - k her tep ta em ānχ āu - k

 ever. Thou renewest thy form upon earth with life. Thou art



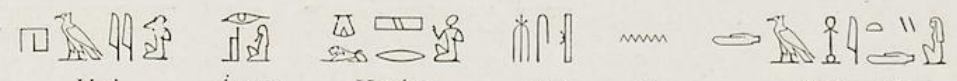
netraī henā baiu neteru āb - k āb en Rā

 made divine with the souls of the gods, thy heart is the heart of Rā,




hāt - k hāu en neter āā

 thy members are the members of the Great God.




Hai Ausār Kerser mes en Tasenatit

 Hail, Osiris Kersher, the son of Tashenatit,




Āmen er - mā - k her nem - k ānχ āpt - nek

 Āmen is near thee to renew thee [with] life. Openeth for thee



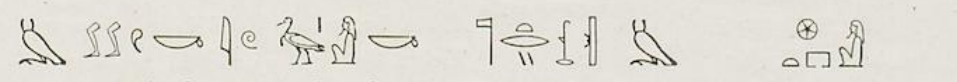
Āp - uat uat nefer maa - k em maati - k setem - k

 Āp-uat a fair path. Thou seest with thine eyes, thou hearest



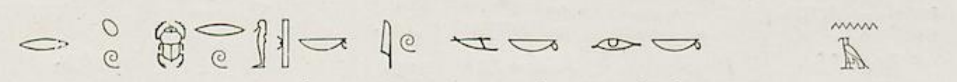
em ānχuit - k meṭ - k em re - k šem - k

 with thine ears, thou speakest with thy mouth, [thou] walkest



em reṭui - k āu ba - k netraī em Tuat

 with thy legs. Thy soul is a divine being in the underworld, and




er āru xeperu - k āu mer - k āri - k na

 it performeth thy transformation according to thy will. Thou makest (?)



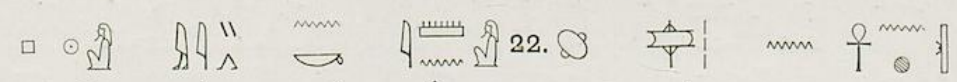
Serser en p asešet šeps en Annu

 the breezes of the Persea tree venerable of Annu,




nehās - k hru neb maa - k na sati en

 thou wakest each day and thou lookest upon the rays of



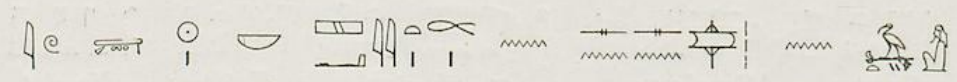
p Rā i - nek Amen xer nefu en ānχ

 Rā. Cometh to thee Amen having breaths of life,



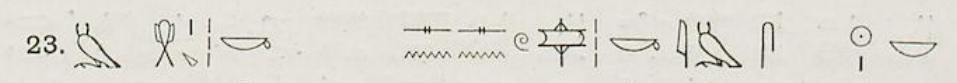
tā - f āri - k sensen em tebut - k per - k

 he causeth thee to breathe in thy funeral chest. Thou comest forth




āu ta hru neb šāt en sensen en Tehuti

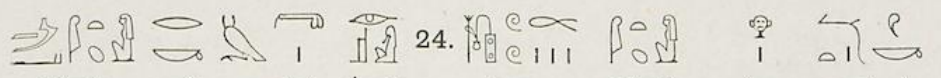
 upon earth each day, the "Book of Breathings" of Thoth

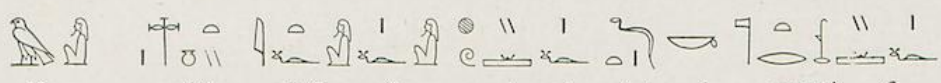
23. 


em sau - k sensenu - k ām - s hru neb

 is as a talisman for thee; thou breathest through it each day,



maati - k *sati* *aten* *t'et - u*
 and thine eyes [thereby see] the beams of the Disk. Speaketh



Maat *erek* *em - bah* *Ausar* *anuu* *Maat* *her* *nest - k*
 Maat for thee before Osiris, the writings of Maat are upon thy tongue.

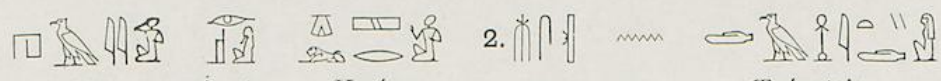

Heru - nel'ti *atef - f* *xui - f* *t'et - k* *netrai - f*
 Horus the Avenger of his father protecteth thy body, he maketh divine



ba - k *ma* *neteru* *nebt* *baiu* *en*
 thy soul like the gods all. The souls of


COLUMN II.

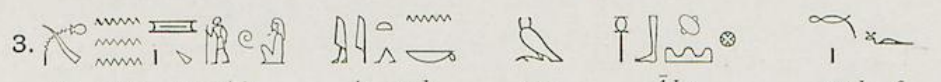
1. 
Ra *her* *se - anx* *ba - k* *baiu* *en* *Su* *her* *xnemi*
 Ra make to live thy soul, the souls of Shu unite [in]



mestet *sert - k*
 the passages of thy nostrils.

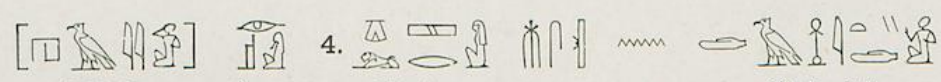

Hai *Ausar* *Kerser* *mes* *en* *Tasenatit*
 Hail, Osiris Kersher, the son of Tashenatit!



sensen *ba - k* *au* *bet* *mer - k*
 Breatheth thy soul in the place for which thou wishest.



au - k *em* *Ausar* *Ausar* *xent* *Amentiu* *ren - k*
 Thou art like unto Osiris, "Osiris Governor of the Amentiu," is thy name.


3. 
ab - mer - uru (?) *it - nek* *em* *Abu* *meh - f*
 Nile cometh to thee from Elephantine, he filleth thy



hetep - k *em* *t'efau*
 table of offerings with divine food.


 [Hai] *Ausar* *Kerser* *mes* *en* *Tasenatit*
 [Hail] Osiris Kersher, the son of Tashenatit!


i - nek *neteru* *nu* *Qemat - Meht* *semi - u* *tuk* *er*
 Come to thee the gods of the South and North and they lead thee to.


5. 
arq *heh* *tet (?)* *anx* *ba - k* *ses - k*
 the end of millions of years Liveth thy soul, thou followest


Ausar *sensen - k* *xent* *Re - statet* *maket - tuk*
 Osiris, thou breathest in Re-stau. Thy strength

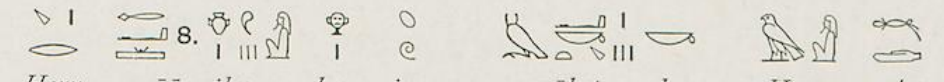
6. 
hapu *en* *neb* *Setet* *henā neter āā*
 is hidden in the lord of Setet and the Great God.



xa - k *anx* *em* *Tettet* *Nef - urtet* *ba - k*
 Thy corruptible body liveth in Tattu and Nef-urtet, thy soul



anx *em* *pet* *hru* *neb*
 liveth in heaven each day.



 [Hai] *Ausar* *Kerser* *mes* *en* *Tasenatit*
 [Hail] Osiris Kersher, the son of Tashenatit,



sexem *Sexet* *em* *uauu* *am - k*
 hath gained the mastery Sekhet over him that would accuse thee,



Heru *āā - abu* *her* *aru* *maket - k* *Heru* *seket*
 Horus, mighty one of hearts maketh thee to be protected. Horus the binder

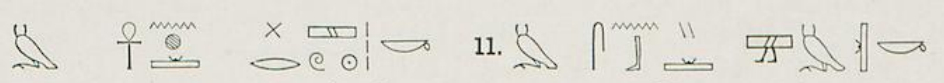

her *aru* *en* *ab - k* *Heru* *maati* *her* *sau* *t'et - k*
 maketh a heart for thee, Horus of the two eyes guardeth thy body,



ki - t'et *nest - k* *tettet - k* *em* *anx* *ut'a* *senb*
 (or as others say) thy tongue. Thou art stablished in life, strength, health.

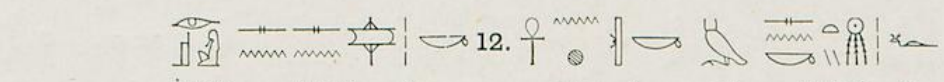

au - k *men* *her* *nest - k* *em* *Ta - t'esertet* *māai* *arek* *Ausar*
 Thou art firm upon thy throne in the Holy Land. Come then, Osiris



Kerser *mes* *en* *Tasenatit* *au - k* *xāā - tu*
 Kersher, the son of Tashenatit, thou art crowned

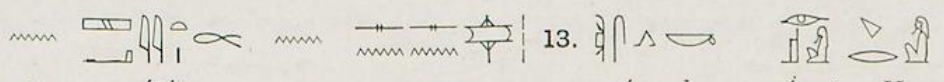

em *qaau - k* *tut - tu* *em* *xakeru - k* *keri - k*
 in thy form, thou art arrayed in thy ornaments. Thou possessest


em *anx* *uršu - k* *em* *senbi* *sem - k*
 life, thou passest thy day in health, thou goest about,


sensen - k *au* *bet* *nebt* *uben* *Ra* *her* *het - k* *mā*
 thou breathest air in every place. Shineth Ra upon thy house as


Ausar *sensen - k* *anx - k* *em* *senkti - f*
 [on the house of] Osiris, thou breathest, thou livest by his rays.


Amen-Ra-Heru-xuti *seānx - f* *ka - k* *se - uat'i - f* *tuk*
 Amen-Ra-Harmachis vivifieth thy ka, he maketh thee vigorous


en *sāit* *en* *sensen* *ses - k* *Ausar - Heru*
 by the "Book of Breathings." Thou followest Osiris-Horus,

M

nebt hennu au - k em neter āā xent neteru
the lord of the Henu boat. Thou art like a god great at the head of the gods.

ānχ hrā - k nefer mestu - k ren - k ruṭ hru neb
Liveth thy face, lovely is thy birth, thy name blossometh every day.

āq - k āu neter seht ur sep sen em Tetteṭu
Thou enterest into the divine Hall, most mighty, in Tattu.

maa - k xent - Amentiu em heb Uka
Thou seest the Governor of those in Amenti at the festival of Uka.

net'emī seti - k mā āmaxet āā ren - k
Pleasant is the odour of thee unto the revered ones. Great is thy name

em sāhu
among the spiritual beings.

Hai Ausār Keršer mes en Tāšenātīt
Hail Osiris Kersher, the son of Tashenatit!

ānχ ba - k em šait en sensen
Liveth thy soul through the "Book of Breathings."

χnem - k em šait en sensen āq - k
Thou attainest by the "Book of Breathings" and thou enterest

ām Tuat ām en χeft - k āu - k em ba
into the underworld. [Thou hast] no enemy. Thou art like a soul

ānχ em Tetteṭu āb - k nek ān heru erek
of life in Tattu. Thy heart is thine, it hath not departed from thee.

18. maati - k nek un hru neb
Thine eyes are thine, thou openest [them] each day.

t'et ān neteru āmiu - χet Ausār en Ausār
Say the gods who are in the train of Osiris to Osiris

Keršer mes en Tāšenātīt šes - k Rā
Kersher, the son of Tashenatit:— "Thou followest Rā,

šes - k Ausār ba - k ānχ er heh t'etta
thou followest Osiris, thy soul liveth for ever and ever."

t'et ān neteru āmiu Tuat Ausār
Say the gods who dwell in the underworld of Osiris,

xent Amentiu en Ausār Keršer mes en
Governor of those in Amenti, to Osiris Kersher, the son of

Tāšenātīt un - nef em sebau nu Tuat
Tashenatit:— "Be open to him the gates of the underworld,

tā - nef - tuk em Neter - χertet māi ānχ
be given to him by thee [a place] in Neter-Khertet." Verily liveth

ba - f er heh geṭau - f sebχet em
his soul for ever, he shall build pylons in

Neter - χertet hes ka - f neter - f sešep - nef šait
Neter-khertet, shall favour his ka his god, he shall receive the "Book

en sensen māi āru - f sensen suten
of "Breathings," verily it shall make for him breaths. Give

tāt hetep en Ausār xent Amentiu neter āā nebt
a royal oblation Osiris, Governor of those in Amenti, god great, lord

Abtet tā - f per - χeru heq āh ārp āget
of Abydos! May he give sepulchral meals, beer, oxen, wine, ale,

hetepu t'efau χetu nebt neferi en ka
offerings of tchefau food, things of every kind beautiful to the ka

en Ausār Keršer mes en Tāšenātīt ba - k
of Osiris Kersher, son of Tashenatit. Thy soul

ānχ χat - k ruṭ - tu em utu en Rā t'esef
shall live, thy body shall blossom by the command of Rā himself.

ān sek - nek ān merāu
There shall not be decay to thee or injury;

COLUMN III.

1. mā Rā t'etta heh
[thou shalt be] like Rā for ever and ever.

ā Usext - nemtet per em Annu ān āru Ausār
Hail Broad-Strider, coming forth from Heliopolis, not hath done Osiris

Keršer mes en Tāšenātīt āsfi ā
Kersher, the son of Tashenatit, sin. Hail

Ur - at per em xer - abau an aru Ausar
 Great-Hour coming forth from Kher-abau,¹ not hath done Osiris

Keršer mes en Tašenatit anai
 Kersher, the son of Ta-shenatit, violence.

a Fenfi per em xemennu an aru Ausar Keršer
 Hail Nose, coming forth from Hermopolis, not hath Osiris Kersher,

mes en Tašenatit ten(?) as a
 the son of Tashenatit, multiplied(?) evil speech(?). Hail

Amam - Maat per em qerti an aru
 Eater of the Eye, coming forth from the two Qerti,² not hath

Ausar Keršer mes en Tašenatit het
 Osiris Kersher, the son of Tashenatit, carried off

xetu em mit(?) a Neha - hrà per
 the property of the dead(?). Hail Striking-Face, coming

em Re - statet an aru Ausar Keršer mes en
 forth from Re-statet,³ not hath done Osiris Kersher, the son of

Tašenatit sexunnu a Rereti per
 Tashenatit, injury(?). Hail Double Lion-god, coming

em pet an aru Ausar Keršer mes
 forth from heaven, not hath done Osiris Kersher, the son

en Tašenatit asfi emxet ab xet a
 of Ta-shenatit, wrong Hail

Maati - f - em - xet per em Sexemet an aru
 Fiery - Eyes, coming forth from Letopolis, not hath made

Ausar Keršer mes en Tašenatit sebaui
 Osiris Kersher, the son of Tashenatit, rebellion.

a neteru amiu Tuat setemi xeru Ausar
 Hail gods who dwell in the underworld, hear the voice of Osiris

Keršer mes en Tašenatit am ari
 Kersher, the son of Tashenatit, there, make [him]

i xer ten an tu nebt xer - f an asfi
 to come to you, not is there evil any with him, not is there harm

nebt xer - f an t'ar ahà anx - f em
 any in him, no accuser(?) can stand [before him]. He hath lived in

Maat sam - f em Maat her ab
 Maat, he hath eaten of Maat, [he hath] pacified the heart

neteru her ari - nef nebt ertà - nef tau en hegerau
 of the gods by his deeds all. He hath given bread to the hungry,

mu en ab hebs en hauu ta - f
 water to the thirsty, clothing to the naked. He hath given

hetep en na neteru per - xeru en na xu an
 offerings to the gods, and sepulchral meals to the khus. Not

aru-tu smai nebt eref em - bah neteru nebt
 hath been made report any against him before the gods all.

mai aq - f au Tuat an seura - tuf
 Grant that he may enter into the underworld, not let him be repulsed.

mai sesi - f Ausar henà neteru qerti
 Grant that he may follow Osiris with the gods of the Qerti.

au - f hes emmā hesu au - f
 Let him be a favoured one among the favoured ones, let him be

netrāi emmā āgeru mai anx - f
 a divine being among the perfect ones. Grant that he may live,

mā[i] anx ba - f sesep ba - f
 grant that may live his soul, that may be received his soul

er bet nebt mer - f sesep ta šait
 into place every it pleaseth, and that [he] may receive the "Book

en sensen mai aru - f sensen henà
 of "Breathings." Grant that he may make breath with

ba - f pui nu Tuat henà aru xepuru nebt
 his soul of the underworld, and may perform transformation every

am tat ab - f henà Amentui mā[i]
 there which suggests his heart with those in Amentet. Grant

semi ba - f er bet nebt au un - f
 that may journey his soul into place every where he would be,


anx-tu her tep ta er heh sep sen t'etta sep sen
 living upon earth for ever (twice) [and] ever (twice),

¹ A city not far from Annu, on the right or east bank of the Nile.

² The Qerti were divisions of the underworld.

³ The entrance to the funeral passages in the necropolis.



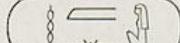



THE PAPYRUS OF THE ROYAL MOTHER NETCHEMET.








THE papyrus of Netchemet, , was found at Dêr el-baharî, a district of Thebes, and was purchased in 1894 by the Trustees of the British Museum at the sale of the Egyptian collection of the late General Sir Edward Stanton, K.C.B. It measures 13 feet 3 inches by 9 inches, and the material is composed of three layers of papyrus of a fine, light colour.


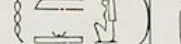




It contains a number of Chapters of the Book of the Dead, some accompanied by vignettes, which, curiously enough, are taken, not from the long, illustrated papyri of the XVIIIth and XIXth dynasties, but from an important funeral book entitled, "The Book of knowing what is in the Underworld," with scenes and Chapters from which the priests of Amen and their royal patrons loved to decorate the walls of their tombs. The titles of the Chapters, rubrics, catchwords, etc., are in red; and the text of the Chapters, which is written in a good but small hieratic hand, is in black. A portion of the papyrus was left blank at the beginning and end, but most of the blank portion has been broken badly and lost. The text written in black is perfect, but several words of the first rubric are wanting, chiefly on account of the flaking off of portions of the papyrus which have been touched by the red ink. It is tolerably certain that the various sections of the papyrus were written about the same time, and all the vignettes, except the first, which is the work of the scribe, were drawn by one artist. The texture of those parts of the papyrus upon which the vignettes are drawn is finer than that of the sections which




contain the hieratic texts; indeed, it seems as if the addition of the largest vignettes had been the result of an afterthought.



We can, fortunately, fix with tolerable certainty the exact place in the series of the papyri of the Theban Book of the Dead which the papyrus of Netchemet occupies, for in more than one passage we are given her full titles, which read:—

1.      
neb taiu Net'emet maâtcheru sat suten
 Lady of the two lands, Netchemet, triumphant, daughter of the royal

   2.    
mut Hurere suten mut mest ka next neb
 mother Hurere. Royal mother, begotten of the mighty bull, lady

     
taiu Net'emet mest en Hurere maâtcheru
 of the two lands, Netchemet, begotten of Hurere, triumphant

  
cher neter āa
 before the great god.

It is clear that Netchemet was of royal birth; but the name of her father, the "mighty bull," mentioned in the second extract, is not given, and of her mother Hurere we know nothing definite. Since she is called "lady of the two lands," it seems that Netchemet must have occupied the position of queen of Egypt, but although she is often described as  "royal mother," she never, in this papyrus, has the title of  "royal wife." All the palæographical evidence afforded by this papyrus indicates that her Book of the Dead was

THE DECEASED IN THE HEART OF RĀ; OF MAKING HIM TO GAIN THE MASTERY BEFORE THE GOD TEMU; OF MAKING HIM GREAT BEFORE OSIRIS; (2) OF GIVING HIM STRENGTH BEFORE HIM THAT IS GOVERNOR OF THOSE WHO ARE IN ĀMENTI; AND OF MAKING THE AWE OF HIS MAJESTY [TO COME] BEFORE THE (3) GODS.

[This Book] shall be recited on the first day [of each] month, on the festivals of the sixth day, on the festivals of Uaka, on the festivals of Thoth, (4) on the festivals of the birthdays of Osiris, on the festivals of Seker, and on the festival nights of (5) Haker. [It shall give] the deceased power over the hidden things of the Tuat (underworld); and to pass through the hidden places of Aḳertet; (6) and to crush the evil things; and to force a passage through the mysterious valleys of the underworld, the entrances of which are unknown; (7) and to make the heart of the deceased to germinate; and to make broad his steps; and to make him (8) to advance; and to prevent destruction coming (?) upon him; and to make him to obtain an entrance unto the God. When thou recitest [this Book] thou shalt not (9) suffer any person whatsoever to see thee save him who is thy true friend, and the *Kher-heb* priest; (10) and thou shalt not suffer any one who is a stranger unto thee, or any servant that cometh in from outside, to see thee. The soul of the deceased, whosoever he may (11) be, for whom this Book shall be recited, shall [dwell] with the living ones; and he shall [come forth] by day (12); and he shall gain the mastery among the Horus god, and the two Horus gods, and the gods; and he shall be made (13) a being who shall suffer no opposition from them. And the gods shall go round about him [when] they recognize him, and he shall (14) become like unto one of them. [This Book] shall make thee to know what things shall befall the deceased at the beginning (?). This Book is indeed a mystery,

PLATE II.

a (15) great mystery; let it never, never be learned by any stranger in any place whatsoever. Let no man or woman utter the words thereof; let no eye whatsoever behold it; let no ear hear it, (16) except those of [thy] son, and of him that taught it unto thee. Thou shalt

not put [it] into the mouths of the multitude, but only into thine [own mouth], and into that of the friend of thine heart. And thou shalt recite it within (17) the chamber of swathings (*i.e.*, the mummy-chamber), which shall be sprinkled throughout with water in which the *genāu* drug hath been mixed. [This Book] is, indeed, a mystery; suffer no one of the common folk (18), in any place whatsoever, to see it. It shall provide *tchefau* food in Neter-khert (*i.e.*, the underworld) for the deceased, and for his soul also upon earth; it shall make him to live for ever (19) and ever, and no evil thing whatsoever shall gain the mastery over him.

[Osiris, the royal mother, life, health, strength! Netchemet, life, health, strength! saith]:—

“Homage to thee, O thou who shinest from the disk, thou living one, who comest forth from thy double horizon! (20) Osiris, the royal mother, life, health, strength! Netchemet, life, health, strength! the daughter of Hurerer, triumphant, knoweth thee, and she knoweth thy divine name, and she knoweth the names of (21) thy seven divine kine, and of the bull that is with them. O ye who grant cakes and ale unto the living ones, and who provide with divine food those who are in the underworld, grant ye cakes and (22) ale unto the Osiris, the royal mother, Netchemet triumphant, the daughter of Hurerer triumphant, and provide ye her with (23) divine food. Grant ye that her *khu* may follow you unto her place which shall be near unto you.”

[Here follow the names of the seven cows and their bull.]

(1) Het-ka-nebt-er-ṭcher (*i.e.*, House of the *ka* of the lord of totality);

(2) Shenāt-neteru (*i.e.*, Dwelling of the gods) (24);

(3) Aḳert-khenti-ḥet-set (*i.e.*, Aḳert, who dwelleth in her house);

(4) Meḥt-khebitet sāḥu-neter (*i.e.*, North and South, the divine Sāḥu);

(5) Ur-merti-seteshertu - (25) sheni (*i.e.*, Greatly beloved is she, the red of hair);

(6) Khnemu-em-ānkhet-ānmesit (*i.e.*, Uniter in life to the *ānmesit* garment);

(7) Sekhem-ren-set-em-ābet (or ḥemet) (*i.e.*, Gainer of the mastery over her name by works);

(8) Ka- (26) -kau-tchai-kauit (Bull of bulls, husband of the cows).

[Hail, O ye cows and your bulls,] “grant ye

“cakes, and ale, and *tchefau* food to the *khu* of
“the royal mother, (27) Netchemet, triumphant,
“and grant ye offerings and divine food
“thereunto.”

[Here follow the addresses to the four
rudders of heaven.]

(1) “Hail, thou beautiful Form (Sekhem)
“in heaven, thou that openest the Disk, (28) thou
“beautiful Rudder in the Eastern Heaven!

(2) “Hail, Rā, thou leader of the world, thou
“beautiful Rudder in the Northern Heaven!

(3) “Hail, Rā, who (29) dwellest in the
“house of the god Āshemu, thou beautiful
“Rudder in the Western Heaven!

(4) “Hail, thou who dwellest in the house
“of the ruddy one, thou

PLATE III.

“beautiful (31) Rudder in the Southern Heaven!”

[Hail, O ye Rudders,] “grant ye cakes, and
“ale, and oxen, and feathered fowl to Osiris, the
“royal mother, Netchemet, triumphant, and pro-
“vide her with divine food. And (31) grant ye
“unto her splendour and glory in Neter-khert,
“and life, and strength, and health, and happi-
“ness, and endurance upon earth. And grant
“ye heaven, and earth, and the horizons of the
“East and West, and Ānnu (Heliopolis), and
“the halls of the underworld unto the Osiris (32)
“the royal mother, Netchemet, triumphant, for
“she knoweth everything which ye can do for
“her”

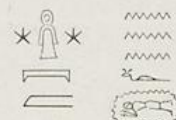
“Hail, Father of the gods! Hail, Mother
“of the gods! [Hail, ye] who (33) are in
“heaven! Hail ye who are on earth! Hail ye
“who are in Neter-khert! Deliver ye the
“royal mother Netchemet, triumphant, from all
“obstacles of evil, from every baleful wound,
“(34) from the deadly snare and from the blows
“of knives, and from every evil hap whatsoever.”
And thus shall say the gods, and men and women,
and the blessed, and the dammed on the first day
(35) and night of each month, and on the fifteenth
day of each festival, throughout each passing year.

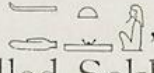

And these words shall be recited in the
presence of Rā when he appeareth along with
[his] (36) gods, and they shall be painted in
green paint upon a tablet. Then shall offerings
of flowers, and herbs, be made in presence of
these gods, and cakes and ale, and joints of

meat, and feathered fowl and incense. And if
(37) sepulchral meals and offerings be given to
the [figure of the] *khu* before Rā, and it be
provided with divine food in Neter-khert, (38)
the deceased shall be delivered from every evil
thing whatsoever. Thou shalt not recite for
any person, except thine own self, [this] Book
of Un-nefer, life, strength, health! Now, if
(39) these things be done for the deceased, the
god Rā and his divine rudders will protect
him, and no enemy shall be able to make an
end of him, and he shall not be evilly entreated
in Neter-khert, or in heaven, (40) or upon earth,
or in any place whither he would go. This
Book shall provide the deceased with divine
food in Neter-khert for ever, and ever, and ever.

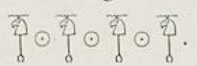
At the bottom of Col. III. are the following
vignettes which are taken from the “Book of
that which is in the Underworld”:—

1. The sun’s disk, painted red; beneath is
the legend



On the right stands a bull-headed deity
called Behutet , and on the left a jackal-
headed deity called Sekhem-sheni (?) .

2. A funeral chest; on each side stand two
ministrants with their hands raised in adoration.¹

3. Four ram-headed sceptres and three disks¹
.


4. Four jackal-headed sceptres and four
disks emitting rays of light .

PLATE IV.

Text: [CHAPTER CXXV.—INTRODUCTION.]
[THIS CHAPTER (1) SHALL BE RECITED [BY A MAN]
WHEN HE COMETH UNTO THE HALL OF DOUBLE
RIGHT AND TRUTH, WHEREIN HE SHALL BE PURGED
OF ALL THE SINS WHICH HE HATH DONE, AND
WHEREIN HE SHALL BEHOLD THE FACES OF ALL THE
GODS. Behold (21) Osiris, the royal mother,
life, strength, health! Netchemet, life, strength,
health! triumphant, [who saith]:—

“Hail to thee, O god, the lord of Right and
“Truth! I have come unto thee that I may

¹ See *Mémoires publiés par les Membres de la Mission Archéologique Française au Caire*, tom. III. (Tomb of Rameses IX.), Pl. 4.

“ see thy beauties. I know thee, (3) and I know
 “ thy divine name. I know thy divine name, and
 “ I know the names of the two and forty gods
 “ who dwell with thee in the Hall of Double
 “ Right and Truth, who live upon those who
 “ are (4) in the bonds of sin, and who feed upon
 “ their blood on the day when the natures of
 “ men are considered before Un-nefer, life,
 “ strength, health! Verily, I have come (5)
 “ before you, O ye lords of Right and Truth,
 “ and I have brought to you Right and Truth;
 “ do ye away [my] faults. I have done no hurt
 “ unto man, nor have I wrought harm (6) unto
 “ beasts. I have committed no crime in the
 “ place of Right and Truth. I have had no
 “ knowledge of evil, nor have I acted wickedly.
 “ I have not done each day more than was
 “ required of me. (7) I have worked that my
 “ name might come forth to the honours of
 “ prayer. I have not caused misery;
 “ nor have I worked affliction. I have not
 “ done that which the gods abominate (8). I
 “ have caused no wrong to be done to the
 “ servant by his master. I have caused none
 “ to feel pain. I have made no [man] to weep.
 “ I have not committed murder; nor have I ever
 “ bidden any man to slay on my behalf. I have
 “ not wronged (9) the people. I have not filched
 “ that which hath been offered in the temples;
 “ nor have I purloined the cakes of the gods.
 “ I have not carried away the offerings made
 “ unto the blessed dead. (10) I have not com-
 “ mitted fornication, nor have I defiled my body.
 “ I have not added unto the offerings which are
 “ due. I have not added to the weight of the
 “ balance, nor have I made to incline (11) the
 “ tongue of the scales. I have not snatched the
 “ milk from the mouth of the babe. I have
 “ not driven away the cattle from their pastures.
 “ (12). I have not snared the water-fowl of the
 “ gods. I have not caught fishes with bait of
 “ their own bodies. I have not turned back
 “ water at its flood. I have not broken the (13)
 “ channel of running water. I have not quenched
 “ the flame in its season. I have not defrauded
 “ the company of the gods of their chosen offer-
 “ ings. I have not turned away (14) the cattle
 “ which are the property of the god. I have not
 “ thwarted the processions of the god. I am
 “ pure. I am pure. I am pure. I am pure.
 “ I am pure with the purity of the great Bennu-
 “ god who is in the House of Suten-henen (15).
 “ I am the nostrils of the lord Temu who giveth

“ life unto all men and women on the day of the
 “ filling of the Sun’s eye in Annu (Heliopolis).
 “ No evil shall happen unto me, either in this
 “ (16) land or in the Hall of Double Right and
 “ Truth, because I, even I, know the names of
 “ the gods who dwell therein.”

PLATE V.

Text : [The Negative Confession].

[Osiris, the royal mother, Netchemet, triumphant, saith :—]

1. “ Hail, Usekht-nemtet, who comest forth
 “ from Annu, I have not done iniquity.”
2. “ Hail, Qenqen-seshet, who comest forth
 “ from Kher-ābau, I have not robbed with
 “ violence.”
3. “ Hail, Ari-Tehuti, who comest forth
 “ from Khemennu, I have not stolen.”
4. “ Hail, Heka khaibit [who comest forth
 “ from the Qerti], I have not acted with violence.”
5. “ Hail, Ha-hrà, who comest forth from
 “ Re-stau, I have murdered neither man nor
 “ woman.”
6. “ Hail, Rereti, who comest forth from
 “ heaven, I have not filched the offerings.”
7. “ Hail, Maati-f-em-seshet, who comest
 “ forth from Sekhem, I have not worked
 “ destruction.”
8. “ Hail, Nebau, who comest forth from
 “ Khetkhet, I have not plundered the goods of
 “ the god.”
9. “ Hail, Set-qeset, who comest forth from
 “ Het-suten-henen, I have not acted with fraud.”
10. “ Hail, Uatchetu-nesert, who comest
 “ forth from Het-ka-Ptah, I have not plundered
 “ the grain.”
11. “ Hail, Qererti, who comest forth from
 “ Amentet, I have afflicted no man.”
12. “ Hail, Hetch-abehu, who comest forth
 “ from Ta-she, I have made attack on no man.”
13. “ Hail, Ami-senfi, who comest forth
 “ from the house of slaughter, I have not slain
 “ the cattle of the gods.”
14. “ Hail, Ami-besek, who comest forth
 “ from Māb, I have not acted maliciously.”
15. “ Hail, Nebt-Maāt, who comest forth
 “ from Maāti, I have not injured ploughed lands.”
16. “ Hail, Tenememi, who comest forth
 “ from Bast, I have not acted unchastely.”
17. “ Hail, Naṭi, who comest forth from

“Ānnu, I have not set in motion my mouth
“against any man.”

18. “Hail, Netchti, who comest forth from
“Ati, I have not been angry without a [just]
“cause.”

19. “Hail, Uamemti, who comest forth
“from Khebt, I have not committed adultery.”

20. “Hail, Maa-ān-ā-f, who comest forth
“from Per-Āmsu, I have not polluted myself.”

21. “Hail, Her-peru, who comest forth
“from Amu, I have not terrified any man.”

22. “Hail, Sekhemuit, who comest forth
“from K̄auī, I have not encroached upon
“[sacred times and seasons].”

23. “Hail, Seshetu-kheru, who comest forth
“from Uri, I have not been a man of wrath.”

24. “Hail, Nekhennu, who comest forth
“from [Heq-āṭ?], I have not turned a deaf ear
“to the words of right and truth.”

25. “Hail, Sert-kheru, who comest forth
“from Unās, I have not stirred up strife.”

26. “Hail, Basti, who comest forth from
“Shetani, I have made no man to weep.”

27. “Hail, Hra-f-em-ḥa-f-Maati-f-tehu-f, who
“comest forth from Tepḥut, I have not lain
“with men.”

28. “Hail, Tau-reṭ, who comest forth from
“the darkness, I have not eaten my heart.”

29. Hail, Kenememti, who comest forth
“from Kenememti, I have cursed no man.”

30. “Hail, Ān-ḥetepu, who comest forth
“from Sau, I have not acted with violence.”

31. “Hail, Nebt-heri, who comest forth
“from Netchtu, I have not judged hastily.”

32. “Hail, Seteshui, who comest forth from
“Utes, I have not cut the hair and skins from
“the [cattle] of the god.”

33. “Hail, Nebt-ābui, who comest forth
“from Sauti, I have not multiplied speech
“overmuch.”

34. “Hail, Nefer-Temem, who comest forth
“from Het-ka-Ptah, I have not acted deceitfully,
“nor have I worked wickedness.”

35. “Hail, Tem-Sept, who comest forth
“from Taṭṭu, I have not cursed the king.”

36. “Hail, Aru-em-āb-f, who comest forth
“from Tebuti, I have not fouled water.”

37. “Hail, Āḥuii, who comest forth from
“Nu, I have not made haughty my voice.”

38. “Hail, Utch-rekhit, who comest forth
“from Sat, I have not cursed God.”

39. “Hail, Heḥeb-nefert, who comest forth
“from thy cavern, I have not acted insolently.”

40. “Hail, Neḥeb-kau, who comest forth
“from thy cavern, I have not acted scornfully
“ ”

41. “Hail, Tcheseru-ṭep, who comest forth
“from thy shrine, I have not increased my
“wealth, except by means of mine own posses-
“sions.”

42. “Hail, Ān-ā-f, who comest forth from
“ , I have not treated with scorn the
“god who is in my city.”

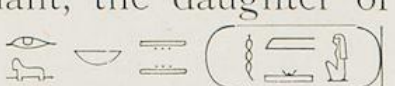
Vignettes: “Osiris, the lady of the two
“lands, Netchemet, triumphant, the daughter of
“the royal mother, Hurere,”  standing, with her
hands raised in adoration, before the disk of the
sun, described in the following plate.

PLATE VI.


Vignette: The two *Aṭebui*, , or ends of
the tunnel which connected the two banks of the
celestial Nile, over each of which a god presided.
The sun came forth daily from the one *aṭeb*, and
ascending the heavens stood, at noon, directly
over the celestial Nile; he then descended until
he came to the other *aṭeb*, which he entered and,
passing through the long tunnel that connected
the *aṭebui*, came forth once again to run his
course. On the sun's disk is Harpocrates, and
above him is the ram-headed beetle, which typified
Āmen-Rā. On the river which is supposed to
flow between the two *aṭebui* the boat of the sun is
being towed by the twelve gods of the hours, four
of whom are hawk-headed, four ram-headed, and
four human-headed; its advent is acclaimed by
seven hawk-headed gods who stand with their
hands raised in adoration on the one bank, and
by seven human-headed gods who stand in a
similar attitude on the other. In the boat of
the sun stand:—(1) “Osiris,” or the soul of the
deceased in the form of a bird; (2) the god
“Kheper,” in the form of a beetle; and (3)
“Maāt, the father of the gods,” in the form of
a ram-headed god wearing a disk upon his head.

PLATE VII.

Text: (1) THE ORDINANCE OF THE BRINGING
OF THE CROWN OF TRIUMPH ON THE FESTIVAL OF
UḲAT IN THE CITY OF U-PEQ, ON THE FOURTH

[DAY] OF THE FIRST MONTH OF THE SEASON SHAT. THE PROPHET (OR PRIEST) OF HERU-NETCHI- (2) ÅTEF-F SHALL STAND UP, AND SHALL PERFORM THE GREAT PURIFICATION AT THE SECOND HOUR OF THE DAY AND AT DAWN. AND HE SHALL PURIFY HERU-NETCHTI-ÅTEF-F, AND SHALL ENTER (3) UNTO HIM BEARING THE WATER OF PURIFICATION FOUR TIMES, AND SHALL RECITE BEFORE HIM THE 'CHAPTER OF ENTERING INTO THE WATER,' SAYING,

"I have brought a crown of triumph to my father Un-nefer; (4) my members are cleansed and have been refreshed with grain, and my limbs have been wholly purified. I am pure. I have come forth by means of it (i.e., the crown), I am renewed, and I am made clean through it, (5) and I have [not] been made little. I have washed in the water wherein the god Rā-Heru-khuti washed when he arrayed himself in his apparel in the eastern half of the heavens. I have washed (6) in the water wherein the god Horus washed when he made himself [to act the part of] the Kher-ḥeb priest and the Sa-mer-f priest for his father Osiris, Governor of those who are in Āmenti, Un-nefer, triumphant!" [Here] make a royal (7) oblation.¹

"I am pure. I have offered praises unto Horus, the lord of the Double Land of Life, triumphant, the lord of Abydos. The priest of Heru-netchti-ātef-f hath travelled (8) to the place where Osiris is, and hath gone unto his divine house which is in U-pequ, and thus hath he spoken before him, I enter in as the god Hu, and I come forth as the god Aḳu. I am Āau-kheper- (9) Mut, whom this god hath seen when he rose in the morning, when he became like a king unto those divine beings who were there [with him], and when the beings who had been long dead were following in his train, and when the dwellers in heaven were making acclamations unto him. The god (10) Shu shall abide on thy right side, and the goddess Tefnut on thy left side for ever and ever!"

"And the priest of Heru-netch-ātef-f shall make an offering of incense unto Osiris and unto the gods who (11) are in his train. And the priest of Heru-netch-ātef-f shall cause a figure of the goddess Maāt to go forth, and he shall make it to stablish itself by the side of his right eye. (12) And this figure of the goddess Maāt shall be inscribed in gold with the Great Name of the king of the North and South,

"Heru-Un-nefer, life, strength, health! (13) And behold, the priest of Heru-netchti-ātef-f shall array it in the apparel *shetu*, and the Great Name shall be woven (?) in the garments of the god; and the god shall receive from him the Āmes sceptre of Horus, which slayeth the

PLATE VIII.

"(14) evil-hearted, and the Āaat garment which bringeth to nought the fiends of revolt."

Then shall he (i.e., the priest) say:—

"Hymns of praise be unto thee, O Thoth! I, even I, have chosen her light (i.e., the light of Maāt) (15). The goddess Maāt riseth in splendour. Maāt is my portion, and I shall make my way through the darkness. I am the light, and I force a passage for myself through the darkness (16). The priest of Heru-netchti-ātef-f hath journeyed unto the first Āat (*or* domain) of the *tchefau* food, and he hath come forth bringing a crown of triumph unto (17) Osiris, the Governor of those who are in Āmentit. And behold, I am one who is favoured before him, and I prepare for him a way whereby he may go forth unto the place whereunto he brought the crown of (18) triumph before Rā [when] he caused himself to be hidden from him; nor do I this favoured one see any [other] leader. The priest of Heru-netch-ātef-f maketh acclamation (19) before the priest of this Heru-netchti-ātef-f Rā when he cometh forth from the eastern half of the heavens."

Then shall the priest say:—

"Heaven is opened unto Rā, and the gateways (20) of the East are opened unto Rā-Heru-khuti; and is opened unto the forefathers of the gods. The Tuat (underworld) of Āmentit is open unto Osiris (21), the Governor of those who are in the underworld, the mighty one of terror, the messenger of the slaughterings of the two lands. The divine hidden shrine of Hathor, (22) the living flame upon the head of Rā-Heru-khuti, is open, and the god Semit [is] before him. The crocodiles which are upon their divine Head are freed. The two portions of heaven are open (23) unto Rā, and beautiful roads are open unto Rā at his coming forth from the horizon when he is borne along in his holy boat. He shineth from the two halves of heaven, he putteth an end to (24)

¹ This is a rubrical direction.

“ his foes, he gaineth the mastery over the fiend
 “ Āpep. Thou, O Rā, drivest thy spear into
 “ him, and thy lance is [thrust] into him; and
 “ when thou meetest him as he maketh his evil
 “ onsets thou dost break him in pieces. (25)
 “ O ye mariners of Rā, destroy ye him (i.e.,
 “ Āpep) and gain the mastery over him. Let
 “ him fall down headlong under your tackle
 “ and under your staves of wood, as ye advance
 “ with (26) your tackle and with your staves
 “ of wood in front of the divine boat of Rā.
 “ Behold Horus, the son of Osiris, Netchemet,
 “ life, strength, health! hath borne testimony
 “ unto the Maāt of (27) Rā, and the sky is
 “ open unto this lady of heaven. O Osiris, thou
 “ Governor of those who are in the underworld,
 “ thou lord of the Disk, thou art protected, and
 “ thou, O Netchemet, life, strength, health!

PLATE IX.

“ (28) thou lord of the Disk, art also protected.
 “ Osiris, the Governor of those who are in the
 “ underworld, hath gained the mastery over his
 “ legs, and he cometh forth and journeyeth
 “ along with thee in the eastern horizon of
 “ heaven, and thou retest (29) along with him
 “ in Āmentet. He shall do for thee every good
 “ thing, and thou shalt work for him like the
 “ Maāt of Rā, each and every day with the
 “ beauties of this day. Osiris, the Governor of
 “ those who are in the (30) underworld, hath
 “ triumphed over the god Theb (?) and his
 “ fiends, and Netchemet, life, strength, health!
 “ hath triumphed over the enemy by means of
 “ her word. Rā hath triumphed over Āpep (31),
 “ and he hath cast down his enemy headlong;
 “ Rā hath vanquished Āpep. And behold,
 “ Osiris, the Governor of those who are in the
 “ underworld, hath triumphed over the god Set
 “ and his companions (32) the fiends; and behold
 “ Osiris, Netchemet, life, strength, health! hath
 “ triumphed over her enemies.” [To be said]
 four times.¹

Text: [CHAPTER CXXIX.] (1) THE
 BOOK OF MAKING PERFECT THE DECEASED AND OF
 CAUSING HIM (*šic*) TO EMBARK IN THE DIVINE BOAT OF
 RĀ ALONG WITH THOSE WHO ARE IN HIS TRAIN.
 The Osiris, the royal mother, Netchemet,
 saith:—

¹ This is a rubrica¹ direction.

(2) “ I have brought the god Bennu to
 “ the East, and the god Osiris to the city of
 “ Tattu. I have opened up the storehouse of
 “ the Nile-god, and I have made clean the
 “ roads of the Disk; I have drawn (3) along
 “ the god Seker upon his sledge. The mighty
 “ and divine lady hath made me strong in her
 “ hour. I have praised and glorified the Disk,
 “ and I have united myself unto the divine
 “ apes (4), and I am one of them. I have
 “ made myself a companion of Isis, and her
 “ power hath made me strong. I have coiled
 “ up the rope. I have repulsed Āpep, and
 “ I have turned back his steps. (5) Rā
 “ hath given unto me his favourable winds, and
 “ his mariners have not repulsed me. My strength
 “ is the strength of the eye of Rā, and the
 “ strength of the eye of Rā is my strength. If
 “ Netchemet be cut off from [the boat of
 “ Rā] (6) then shall her word (?) be cut off
 “ from the egg and from the Ābtu fish.”

Rubric: “ [This Chapter] shall be recited
 “ over a picture which hath been drawn upon
 “ a piece of clean papyrus with paint made of
 “ grains of fresh (7) *hemut* mixed with *ānti*
 “ water; and this papyrus shall be placed on
 “ the neck of the deceased, but it shall not
 “ touch his members. Then shall he embark
 “ in the boat (8) of Rā, and the god Thoth
 “ shall take heed unto him as he cometh forth
 “ and goeth in for ever and ever.”

Vignettes: 1. The god Beḥutet, bull-
 headed, adoring a disk. (2) An oval containing
 an ichneumon. (3) A hawk-headed god and
 Anubis adoring Rā. (4) A god supported by
 Isis and Nephthys adoring a disk.

PLATE X.

Text: [CHAPTER CI.] (1) THE BOOK OF
 PROTECTING THE DECEASED. The royal mother,
 Netchemet, life, strength, health! triumphant,
 saith:—

“ Hail, thou that cleavest the water as thou
 “ comest forth from the (2) furrow, and dost sit
 “ upon thy place in thy boat, come thou to the
 “ place where thou wast yesterday, and sit thou
 “ upon thy place in thy boat. And let the lady
 “ of the two lands, the royal mother, life, strength,
 “ health! Netchemet, life, strength, health! be

“joined as a perfected soul unto thy mariners.
 “Hail Rā, in thy divine name of Rā, since thou
 “dost pass by the (4) divine Eye of Rā of seven
 “cubits with a pupil of three cubits, do thou
 “indeed make strong the lady of the two lands,
 “the royal mother, life, strength, health! Net-
 “chemet, (5) triumphant, as a perfect *khu*
 “among thy mariners; and let thy strength be her
 “strength. Hail Rā, in thy name of Rā, since
 “thou dost pass by those who are overthrown
 “[in death], (6) do thou indeed make to stand
 “up the Osiris, the lady of the two lands, the
 “royal mother, Netchemet, triumphant, upon
 “her feet; and let her become a perfect *khu*
 “(7) among thy mariners, and let thy strength be
 “her strength. Hail Rā, in thy name of Rā,
 “since the hidden habitations of the underworld be
 “opened unto thee (8) and thou dost make glad
 “the hearts of the company of the gods thereof,
 “do thou indeed grant a heart unto Osiris, the
 “royal mother, Netchemet, triumphant; and (9)
 “let thy strength be her strength, and her
 “members thy members, O Rā. [May she be]
 “stablished by [this] Chapter.”

Rubric: This Chapter shall be recited over a bandlet made of the fine linen of kings upon which the Chapter hath been written (10) with water of *ānti*, and the bandlet shall be placed on the neck of the *khu* who hath been made perfect on the day of the funeral. If this amulet be placed on (11) his neck, whatsoever things he pleaseth shall be done for him as for the company of the gods; and he shall join himself unto the followers of Horus; and he shall be stablished among the starry gods face to face with (12) Septet (Sothis); and his following shall be like unto [that of] Horus with Sothis; and his corruptible body shall be like unto a god in the eyes of his kinsfolk for ever and ever; and the goddess Menqet shall make (13) plants to germinate upon his body. The man for whom these things shall be done shall come forth by day in the underworld; and the majesty of the god Thoth (14) himself shall do these things [for him]; and the majesty of the god Osiris with love will make the beams of the god Shu to fall upon his body; and the “Chapter of not letting the soul (?) of a man be “destroyed in the underworld” [shall be recited for him].

And behold Osiris, the lady of the two lands, the royal mother, life, strength, health!

Netchemet, life, strength, health! triumphant, saith, “Hail, thou who art exalted upon thy
 “standard, thou who art adored, (16) thou
 “mighty one of souls, thou god Khu(?) who
 “art most terrible, thou who dost set the fear
 “of thyself upon the gods, thou who dost rise
 “upon the everlasting throne, make thou to be
 “happy, O thou god Khu(?), my body and (17)
 “my *khu*,

PLATE XI.

“for I am provided with [power], and I am a
 “*khu* who is equipped with power; I have
 “made a way for myself unto thy place where
 “Rā-Hathor dwelleth.”

Text: [CHAPTER CXXXIX.] (1) THE CHAPTER OF ENTERING INTO (2) THE DIVINE HOUSE. The lady of the two lands, Netchemet, life, strength, health! saith: “Hail to thee, “O Temu! I am the god Thoth who hath
 “judged the two fighting gods [i.e., Horus
 “and Set]. I have made an end of the strife
 “which existed between (3) them, and I have
 “done away with their cries of woe. I have
 “delivered the *Āntu* fish in his turning back,
 “and I have performed that which thou didst
 “order concerning him. I have lain down to
 “rest in the House of the Thigh by the order
 “of the words of the divine Aged One, having
 “my divine amulets with me I am [one
 “of the Sherāu gods (?).”

Text: [CHAPTER Ib.] (1) THE CHAPTER OF MAKING THE SĀHU (i.e., THE SPIRITUAL BODY) TO ENTER INTO (2) THE UNDERWORLD ON THE DAY OF THE FUNERAL. Osiris Netchemet, triumphant, saith: “Hail to thee, O thou
 “who art in Set-Tchesert of Āmentet! Net-
 “chemet, life, strength, health! (3) knoweth thee,
 “and knoweth thy name. Deliver thou her
 “from the worms which are in Re-stau, which
 “live upon the bodies of men and women, and
 “feed upon their (4) blood; for she knoweth you,
 “and she knoweth your names. When Osiris
 “Neb-er-tcher, who keepeth himself hidden,
 “journeyed for the first time [in Āmentet], he
 “caused the breath (5) of fear to be put into
 “those who were dwelling in the Bight of
 “Āmentet; and he gave commands concerning
 “him that was living in the hidden places, and
 “[stablished for him] a seat in the darkness,

“and gave [him] (6) splendour in Re-stau.
 “O lord of the light-rays, enter thou and
 “consume the worms which are in Āmentet.
 “O thou mighty one who dwellest in Ṭaṭṭu,
 “hear [my] words and behold (7); and may
 “those who dwell in misery fear thee as thou
 “comest forth with the sentence to the sacred
 “block. Thou comest forth bearing the message
 “(8) of Neb-er-tcher, and Horus hath taken
 “possession of thy throne for thee. Thy father,
 “the lord of those who are in the divine boat,
 “the lord of fear of those who dwell in the
 “Ṭuat (i.e., the underworld), hath ascribed praise
 “unto thee. (9) Thou art Horus, and thou
 “comest bearing tidings. I pray that thou
 “wilt come, and that thou wilt speak and
 “see in Ānnu (Heliopolis). The aged shall
 “stand up on their perches before thee,

“the venerable Sāḥu; (10) and the princes
 “of heaven shall magnify (?) thee upon their
 “perches; and they shall bind up thy
 “swathing in Ānnu. Thou hast conquered
 “heaven, and thou hast inherited the earth, and
 “enclosed it within thy grasp; and heaven and
 “earth shall not (11) be snatched away from thee.
 “For behold, thou art the Prince of the gods,
 “thou art the divine seat of the mighty one of
 “the months, thou art the height of heaven,
 “and on festivals of the new moon
 “(12) before thee. Thou hast destroyed the
 “serpents, wherefore Āmentet and the two
 “horizons flourish; thou turnest thereunto
 “knowing what is therein, thou hast thy
 “food, and thy mother giveth unto thee her
 “breast, and (13) thou art stablished in the
 “horizon.”

THE PAPYRUS OF THE ROYAL MOTHER NETCHEMET.

TRANSCRIPT OF THE HIERATIC TEXT INTO HIEROGLYPHICS.

COLUMN I.

[PLATE I.]

CHAPTER CXLVIII.—THE BOOK OF THE HIDDEN THINGS
WHICH ARE IN THE UNDERWORLD.

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COLUMN II.

[PLATE II.]

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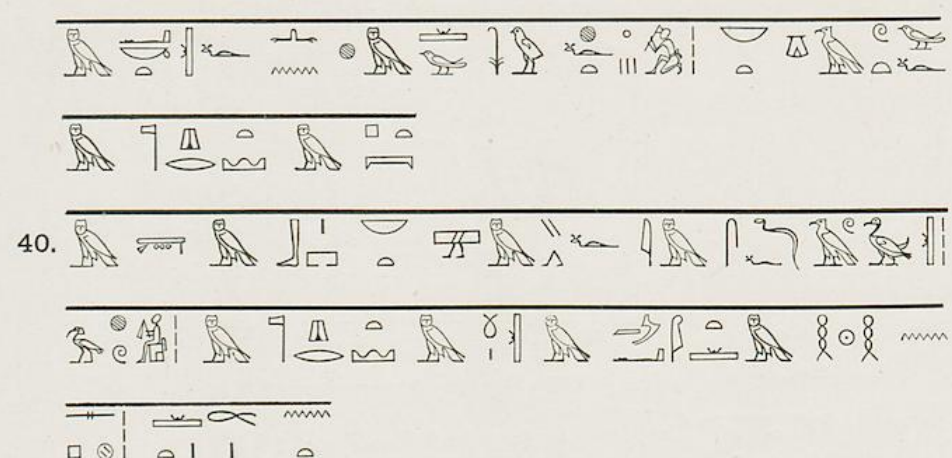
18. 19.
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22. 23.
24. 25.
26. 27.
28. 29.

COLUMN III.

[PLATE III.]

30. 31.
32. 33.
34. 35.
36. 37.
38. 39.

¹ Here and elsewhere the sign written appears to be .



COLUMN IV.

[PLATE IV.]

CHAPTER CXXV.—INTRODUCTION.

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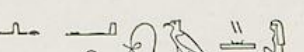

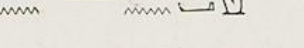
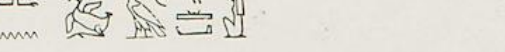
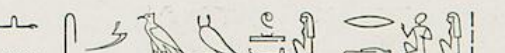

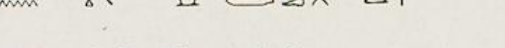

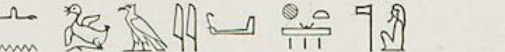

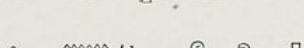
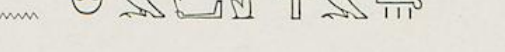
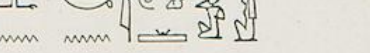
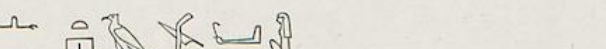
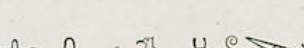

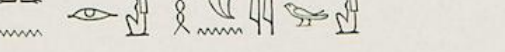

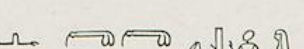
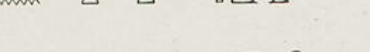

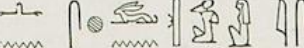
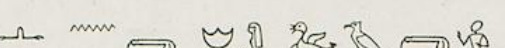

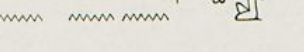
COLUMNS V., VI., VII. AND VIII.

[PLATE V.]


CHAPTER CXXV.

THE NEGATIVE CONFESSION.

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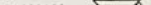
37.

[illegible][illegible]

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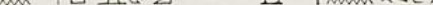
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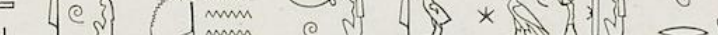
42.

COLUMN IX.

[PLATE VII.]

CHAPTER OF THE CROWN OF TRIUMPH, AND CHAPTER
OF ENTERING INTO THE WATER.

[illegible][illegible][illegible][illegible][illegible][illegible]

7. 

8. 9. 10. 11. 12. 13.

COLUMN X.

[PLATE VIII.]

14. 15. 16. 17.

18. 19. 20. 21. 22. 23. 24. 25. 26. 27.

COLUMN XI.

[PLATE IX.]

28. 29. 30. 31. 32.

COLUMN XI.

CHAPTER CXXIX.

1. 2. 3. 4.

5. 6. [RUBRIC.] 7. 8.

COLUMN XII.






[PLATE X.]






CHAPTER CI.

THE CHAPTER OF THE PROTECTION OF THE DECEASED.


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[illegible]

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


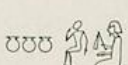









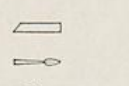





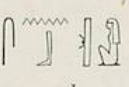

THE PAPYRUS OF NU, THE SON OF AMEN-HETEP AND SEN-SENEB.

THE Papyrus of Nu, , was found at Kûrna, Thebes, and was purchased by the Trustees of the British Museum in 1891. It measures 65 feet 3½ in. by 1 foot 1½ in.; it is mounted in thirty sheets, and bears the number 10,477. The material is composed of three layers of papyrus, which is somewhat darker in colour than the ordinary Theban papyri. A portion of the papyrus is blank at the beginning, and in places it is worm-eaten; it has, moreover, suffered through being wedged in too tightly between the mummy and the side of the coffin in which it was found.

The papyrus begins with a coloured scene in which the deceased is standing in adoration before the god Osiris, who is seated within a shrine. It has none of the introductory hymns, and no large painted Judgment Scene, such as are found in the illustrated papyri of the latter part of the XVIIIth dynasty; and it therefore seems that the earliest copies of the Theban Recension of the Book of the Dead lacked both the hymns and the Judgment Scene. The Papyrus of Nu contains one hundred and thirty-one Chapters of the Book of the Dead; this number, however, includes two versions of Chapters XXX., LXIV., CXXXVI., and CLIII. Fifteen of the Chapters are accompanied by vignettes. The vignettes appear to be the work of an artist, and not of the writer of the text of the papyrus; but, although of interest archæologically, they are not of any great importance artistically. The titles of the chapters, rubrics, catchwords, etc., are in red, and the border at the top and bottom

of the text consists of two thin, black lines; the text is in black throughout, and it seems to be the work of one man, probably of Nu himself. It is most carefully written, and is no mere copy hastily made by a scribe for sale, but a document which bears almost in every line the impress of care and knowledge. Here and there the writer has omitted a line by accident, and two copies of the CXXXIInd Chapter are given, apparently by inadvertence (see sheets 11 and 12). But the Papyrus of Nu is, textually, the most correct and the most carefully written of all the copies of the Theban Recension of the Book of the Dead now known, and also the oldest of the illustrated papyri of the XVIIIth dynasty.

We can, fortunately, fix with tolerable certainty its place in the series of Theban papyri, for Nu is described as:—

						
mer	per	en	mer	set' aut	Nu	maā-xeru
Overseer	of the house	of the	overseer	of the seal,	Nu,	triumphant,
						
āri	en	mer	per	en	mer	set' aut
begotten	of the	overseer	of the house	of the	overseer	of the seal,
						
Amen-hetep,	maā-xeru	mes	en	nebt	per	
Amen-hetep,	triumphant,	born	of the	lady	of the house,	
						
Sen	seneb,	maāt-xeru.				
Sen	seneb,	triumphant.				

From this we learn that Nu was the steward of the great official who was the “keeper of the

seal," and director of the chancery of Egypt, and that his father Amen-hetep held the same appointment; it is clear, too, that both father and son must have been men of rank and learning. The name Amen-hetep indicates that they flourished in the XVIIIth dynasty, under one of the four kings who bore that name. Sen-seneb, the name of Nu's mother, is very rare,¹ and it is characteristic of the XVIIIth and preceding dynasty. The wife of the artist and scribe Nebseni bore the name, and it is well known that the Papyrus of Nebseni is a product of the first half of the XVIIIth dynasty; and as Nu, like Nebseni, is often called neb amakh , i.e., "lord of reverence," it is pretty certain that the Papyrus of Nu and that of Nebseni were written about the same date. In two places the word $\text{ma} \ddot{a}$ kheru , "true of voice," or "triumphant," is spelt $\text{ma} \ddot{a}$ kheru or $\text{ma} \ddot{a}$ kheru (see Chapter CXXVI., line 1, and Chapter CXLVIII., line 1); this is an archaic spelling of the words also met with in the Papyrus of Amen-hetep,² which also belongs to the XVIIIth dynasty. It is worthy of note, too, as a mark of the antiquity of the papyrus, that the word $\text{ah} \ddot{a}$, $\text{ah} \ddot{a}$, is usually spelt $\text{ah} \ddot{a}$.

The following is a list of the Chapters in the order in which they occur in the papyrus:—
XVII., XVIII., I., XXII., XXIII., XXV.,
XXVI., XXVIII., XXVII., XXX.A, XLIII.,
XXIV., XXXI., XXXIII., XXXIV., XXXV.,
LXXIV., XLV., XCIII., XCI., XLI., XLII.,

XIV., LXVIII., XCII., LXIII.A, CV., XCV.,
LXXII., LXXI., CVI., XL., XC., CVIII.,
XLVII., CIV., CIII., LI., CXIX., XXXVI.,
XXXVII., LXXIX., CXVII., CXVIII.,
XXI., XII., CXXII., XCVIII., LXXVI.,
LXXXV. (Vignette), LXXXII. (Vignette),
LXXVII. (Vignette), LXXXVI. (Vignette),
CXXIV., LXXXIII. (Vignette), LXXXIV.
(Vignette), LXXXI.A (Vignette), LXXXVII.
(Vignette), LXXXVIII. (Vignette), CXXXII.,
CXLVIII., LII., LIII., LXI., L.B, LVI.,
LVII., LIV., XXXVIII., LV., XXIX.,
XLVI., CIX., IX., CXXXII., XCIV.,
LXIII.B, VIII., LXIV. (short version), II., III.,
CLII., LXXV., LXXVIII., CXXXIII.,
LXV., CXXXIII. (bis), LXVII., CLXXIX.,
CXXIII., CXLI., CXLVIII., CXXXVI.,
CXXXIV., CXXX., CXXXI., LXXXIX.,
CLIV., CXV., CXVI., CXII., CXIII.,
CXXXVIII., CLXXXVII., CLXXXIX.,
XLIV., L., CLXXXVIII., IV., XCVI.,
XCVII., CLIII.A, CLIII.B, LXIV. (long
version), XXX.B, XI., V., VI., XCIX. (Vignette),
VII., CLXXVI., CXXV., CXXVI. (Vignette),
CXLV. (Vignette), CXLIV. (Vignette),
CXXXVII.A (Vignette), CI., CLVI., CLV.,
CLI., C., CII., CXXXVI.A, CXXXVI.B,
CXLIX. (Vignette), CL. A list of the Chapters
according to the numeration of Lepsius will be
found in the table of contents to this volume. A
number of the Chapters from this papyrus were
printed in the *Chapters of Coming forth by Day*
(ed. Budge), London, 1898, and in a companion
volume to that work tentative translations were
given.

¹ See Lieblein, *Dictionnaire de Noms Hiéroglyphiques*, Livr. III., No. 1558, p. 621; and No. 1963, p. 763.

² See Naville, *Todtenbuch*, Vol. I., pl. 40, ll. 1 and 7.

CLOT BEY
9901

Hieroglyphic text in the upper register of the left column, consisting of several lines of symbols.



Hieroglyphic text in the lower register of the left column, below the illustration of the two figures.

A long column of hieroglyphic text, likely a hymn or a prayer, written in a standard Egyptian script.



1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
 CHAP. xv. A. III.

CHAP. xvi. A.

1.—*Vignettes*: (a) Hunefer, "Overseer of the palace of the lord of the two lands (*i.e.*, the North and South), Men-Maât-Râ (Seti I. King of Egypt about B.C. 1370), and Overseer of the cattle of the lord of the two lands, the royal scribe," and his wife Nasha, a lady of the college of the god Amen-Râ at Thebes, in an attitude of adoration; (b) Isis and Nephthys, the sisters of Osiris, adoring on the right and left of the Tat a symbol of Osiris. The ornaments upon the heads of the two goddesses are the hieroglyphic signs of their names. Above is the hawk emblematic of the rising sun; on one side are four, and on the other side three, cynocephali or dog-headed apes, the transformed openers of the Eastern portals of Heaven, raising their hands in adoration.
Text: Hymn in honour of the sun-god Râ at his rising.



CHAP. CLXXXiii.

2.—Vignettes: (a) Hunefer and his wife adoring; (b) The god Thoth, ibis-headed, holding in his left hand the emblems of "strength" and "life."

Text: Hymn to Osiris, forming Chapter 183 of the Book of the Dead.

Hieroglyphic text from the Papyrus of Hunefer, forming Chapter 183 of the Book of the Dead. The text is arranged in 13 vertical columns, numbered 33 to 45 at the bottom. The script is in black ink, with some characters highlighted in red ink. The fragment is bordered by a red line at the top and bottom.

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CHAP. CLXXXiii.—continued.

3.—Text: Hymn to Osiris, continued, forming Chapter 183 of the Book of the Dead.



CHAP. CXXV.

4.—*Vignette*: Above, Hunefer kneeling before a table of offerings in adoration, in presence of fourteen gods, seated in order as judges. Below, the Psychostasia, or Weighing of the Conscience; the jackal-headed Anubis examines the pointer of the balance, wherein the heart (conscience) of the deceased is being weighed against the Feather, symbolical of Law or of Right and Truth; on the left, a jackal-headed deity is leading the deceased by the left hand; on the right are the Monster Ammit, the Devourer, and the ibis-headed Thoth, the scribe of the gods, who notes down the result of the trial. The deceased is next being introduced into the presence of Osiris by "Horus, the Avenger of his Father."
Text: The address of Hunefer to his heart (Chapter XXX. B of the Book of the Dead); the sentence of acquittal by Thoth; and the speech of Horus.



CHAP. CXXV.—continued.

5.—*Vignette*: The god Osiris enthroned within a shrine; behind him, Isis and Nephthys; in front a lotus-flower, on which stand the four children of Horus, or gods of the cardinal points. The throne of the god is set upon the waters.



CHAP. I.

6.—*Vignette*: Funeral procession; the mummy on a boat-shaped hearse, drawn by oxen; in front a priest officiates; behind follow servants drawing a funeral shrine.
Text: Chapter I. of the Book of the Dead.

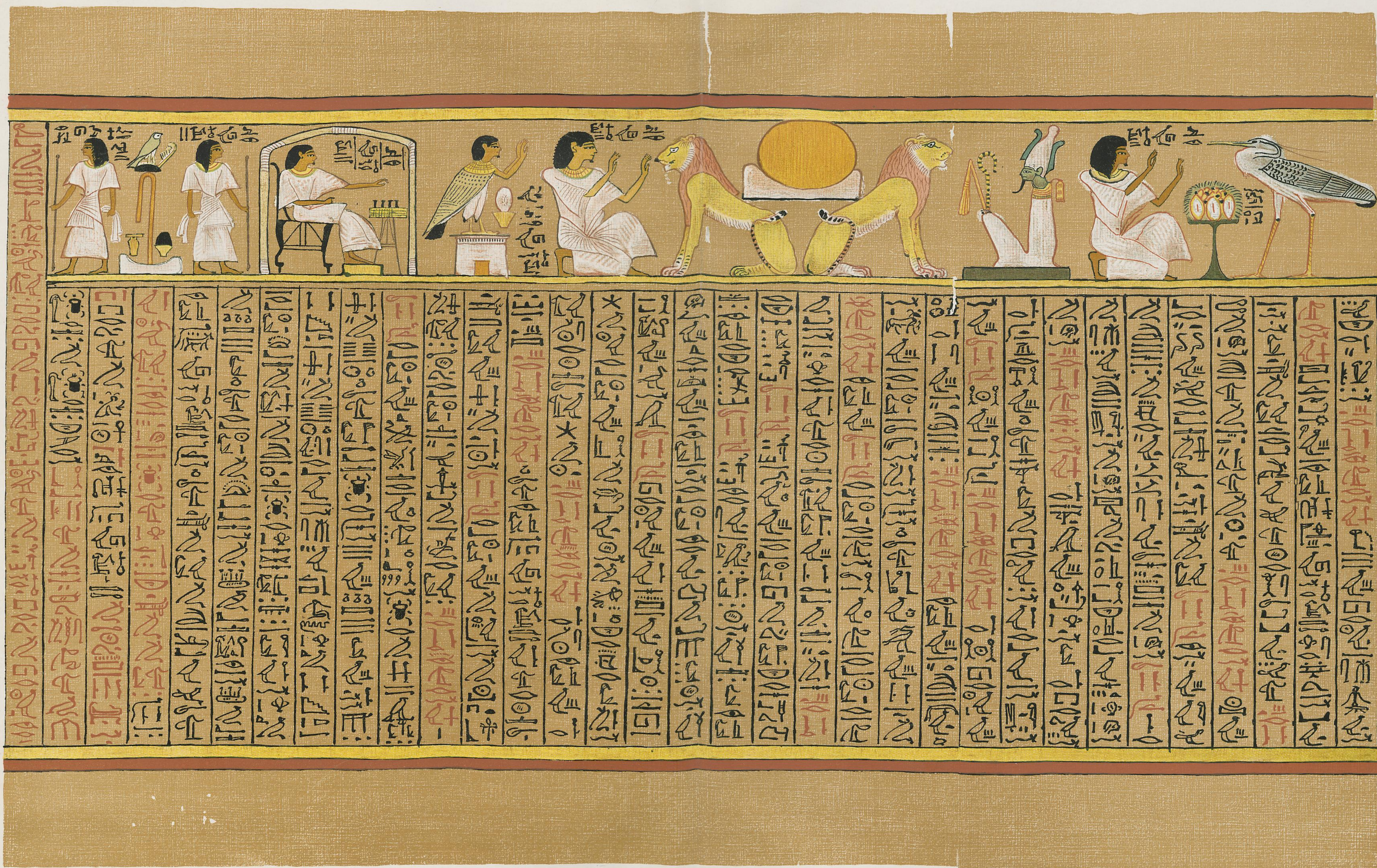


CHAP. i.—continued.

CHAP. xxii.

7.—Vignettes: (a) Funeral procession continued; a priest officiating, followed by mourners and by a servant carrying sepulchral furniture; (b) the tomb and the sepulchral tablet, in front of which Anubis supports the mummy, the mourning wife and daughter (?) kneeling before it. Facing the mummy stand two priests holding instruments connected with the ceremony of "opening the mouth"; behind them is a priest burning incense and pouring out a libation before a table of offerings; (c) instruments, etc., connected with the ceremony of "opening the mouth," laid out on a table; flowers on a stand; a funeral coffer; men bringing a haunch of beef, etc., as offerings; and a cow and a calf for sacrifice.

Text: Chapter I. of the Book of the Dead, continued; Chapter XXII.; and "The Chapter of making to be opened the mouth of the Statue of Osiris, the royal scribe Hunefer."



CHAP. xvii.

8.—*Vignettes*: (a) The standard of Amenta, or the nether-world, with symbols of meat and drink; (b) Figures of the deceased Hunefer going into and coming out from the nether-world; (c) Hunefer playing at draughts, within a hall; (d) The soul of Hunefer standing on the tomb; (e) Hunefer kneeling in adoration before the Sun-disk in the solar mount; on either side are the lions, "Yesterday" and "The Morrow," i.e., Osiris and Rā; (f) The god Osiris wearing the *atef* crown and *menat*, and holding the emblems of sovereignty and dominion; (g) Hunefer kneeling in adoration before the *Bennu* bird of the city of Annu (Heliopolis), here described as the "soul of Rā."

Text: Chapter 17 ("of the praises and glorifications of coming forth from and entering into the nether-world," etc.) of the Book of the Dead.



34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54

CHAP. xvii.—continued.

9.—Vignettes: (a) The god Horus wearing the crowns of the North and South, and holding the sceptre and flail; (b) The mummy of Hunefer in a shrine, with Isis and Nephthys as twin hawks; (c) Hunefer kneeling in adoration before two serpents coiled round papyrus and lotus plants emblematic of the North and South; (d) A group of offerings; (e) A god, seated, holding in his left hand a sceptre, with his right hand stretched out over the eye of Horus; (f) A god, seated, holding in his left hand the emblem of "Millions of Years," with his right hand stretched out over the lakes "Maat" and "Hesmen"; (g) Hunefer and his wife standing in adoration before the company of the gods.

Text: Chapter 17 (continued) of the Book of the Dead, and a prayer to the gods of the nether-world.



55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83

CHAP. xvii.—continued.

10.—Vignettes: (a) A god seated in a shrine; (b) The god Rā; (c) Two deities; (d) The god Thoth, ibis-headed, holding the Eye of Horus in his left hand; (e) The great cow Meh-urit on a pedestal; (f) Hunefer kneeling, adoring; (g) A funeral chest, from which rises Rā, with the four children of Horus standing each at a corner of it; (h) Hunefer adoring a god holding a knife.

Text: Chapter 17 (continued) of the Book of the Dead.



84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111

CHAP. xvii.—continued.

11. Vignettes: (a) A cow-headed god holding a knife; (b) A lion-headed god holding a knife; (c) A lion-headed god within a shrine, holding a knife; (d) Two gods, seated, with their faces turned backwards, and a cat-headed god, holding knives; (e) Hunefer adoring the gods Rā, Shu, Tefnut, Seb, and Ba-[neb]-Tettet; (f) A cat, in front of a persea tree, cutting off the head of a serpent, symbolizing the rising sun-god Rā slaying the dragon of darkness.

Text: Chapter 17 (continued) of the Book of the Dead.



2 3 4
SPEECH OF HERU-NETCH-ATEF—(continued).

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16
HYMN TO RĀ-HARMACHIS.

1.—Vignette: (a) Isis and Nephthys, the sisters of Osiris, kneeling in adoration on the right and left of the standard of the West, which stands upon the Solar Mount and supports the hawk emblematic of Rā-Harmachis. On each side are two dog-headed apes, the transformed openers of the eastern portals of Heaven, raising their hands in adoration, deities, winged eyes, etc. (b) The lady Anhai, a singer in the choir of Amen-Rā at Thebes, standing before a table of offerings.

Text: A Hymn to Rā-Harmachis, or the rising Sun.

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CHAP. cxlvi.—(continued).

SPEECH OF HERU-NETCH-ATEF.

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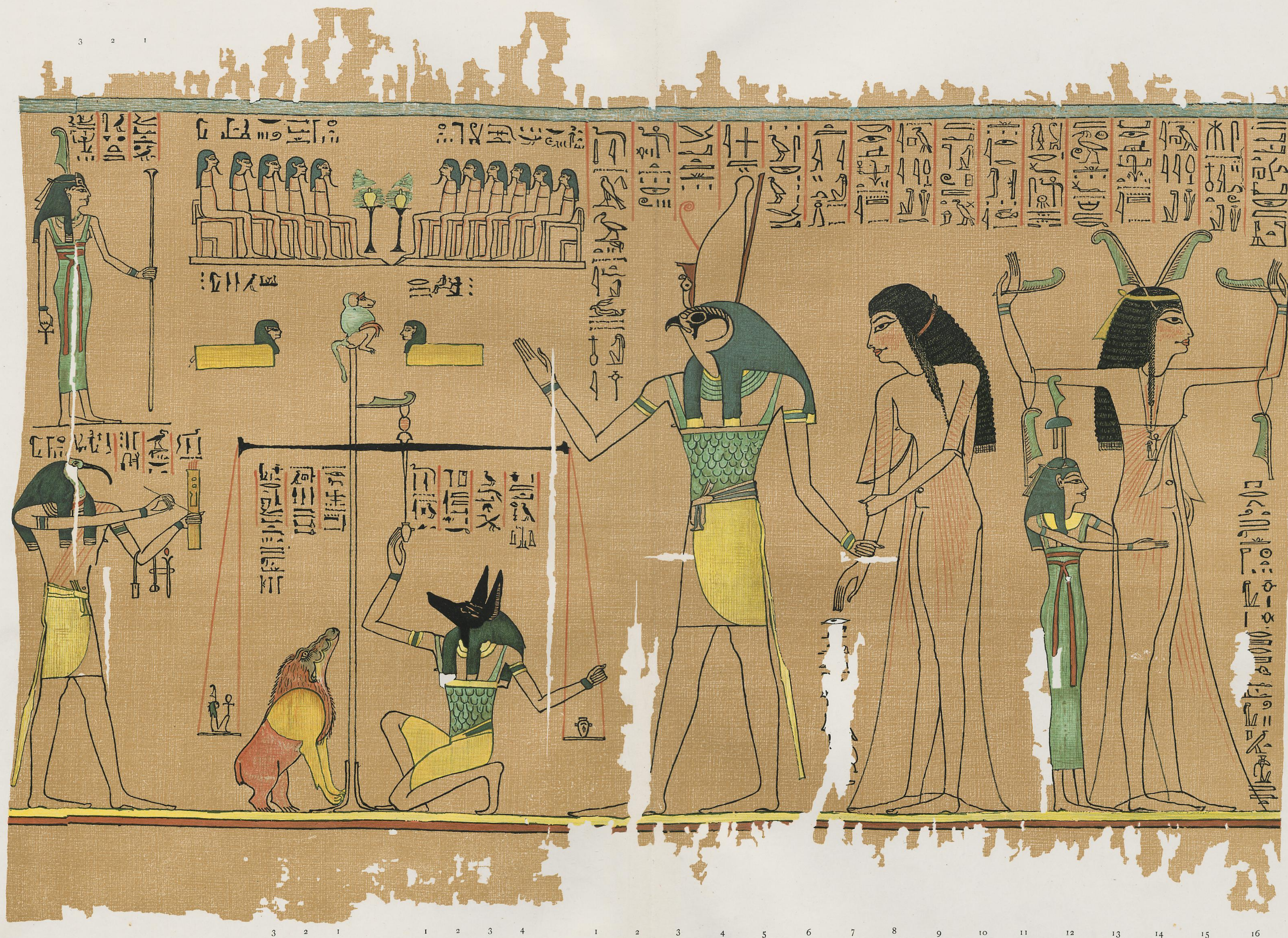
SPEECH OF THOTH.

2.—Vignette: (a) The god Heru-netch-atef leading the lady Anhai to the pylons of the under-world; (b) Anhai standing before two pylons (see Plate 3).
Text: Chapter cxlvi. (continued) of the Book of the Dead.



3.—Vignette: (a) The lady Anhai standing before two pylons; (b) Anhai standing before a table of offerings.

Text: (a) Chapter cxlvi. of the Book of the Dead; (b) Speeches of Anhai and Anpu (Anubis).



4.—Vignette: (a) Above, the Great and Little Companies of the gods seated with tables of offerings before them. Below, the Psychostasia, or Weighing of the Conscience; the jackal-headed Anubis trying in the Balance the heart (conscience) of the deceased against a figure of the goddess Maat, symbolical of Law; on the left are the goddess Maat, Thoth, ibis-headed, the scribe of the gods, noting down the result of the trial, and before him is the monster Amemit, the Devourer. Above the Balance are the emblems of the goddesses Shai and Renenet; on the right, Horus. Thoth is leading Anhai into the presence of the Osiris (see Plate 5), and behind stands the goddess Maat, being embraced by the goddess Amentet.

Text: Address to Un-nefer by Horus-Thoth.



5.—*Vignette*: The god Ptah-Socharis-Osiris enthroned within a shrine; behind him Isis and Nephthys; before him the skin of an animal dripping with blood. In front of the shrine are the goddesses of the North and South addressing the god.



5 6 7 8
CHAP. CXXV.—(continued.)

CHAP. CX.—VIGNETTE.

1 2 3 4 5 6 7 8 9 10 11 12
CHAP. CX.

6.—Vignette: (a) The lady Anhai standing at the entrance of the Hall of the Two-fold Maât, decorated with uraei and feathers symbolical of Law; (b) The occupations of Anhai in the Elysian Fields, through which flow rivers of water; (c) Anhai standing, with hands raised in adoration.

Text: Chapters cx. and cxxv. (continued) of the Book of the Dead.



1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21
CHAP. CXXV.—NEGATIVE CONFESSION.

CHAP. CXXV.

7.—Vignette: (a) The god Thoth, the scribe of the gods; (b) The god Horus examining the tongue of the Balance; (c) The goddess Maät.
Text: Chapter cxxv. (Introduction and Negative Confession) of the Book of the Dead.



8.—Vignette: (a) Anhai standing, with hands raised in adoration; (b) The mummy of Anhai lying on the top of the double staircase, which is in the city of Khemennu, and two ram-headed gods standing, one at the head, and the other at the feet. Above are eight white disks on an azure ground; (c) The god Nu raising the boat which contains the beetle and Solar disk, and seven gods; above this is the Tuat, or underworld.

Text: Address to Rā, and Prayer of Anhai.

THE BOOK OF BREATHINGS. THE PAPYRUS OF KERSHER,
OR KERĀSHER.

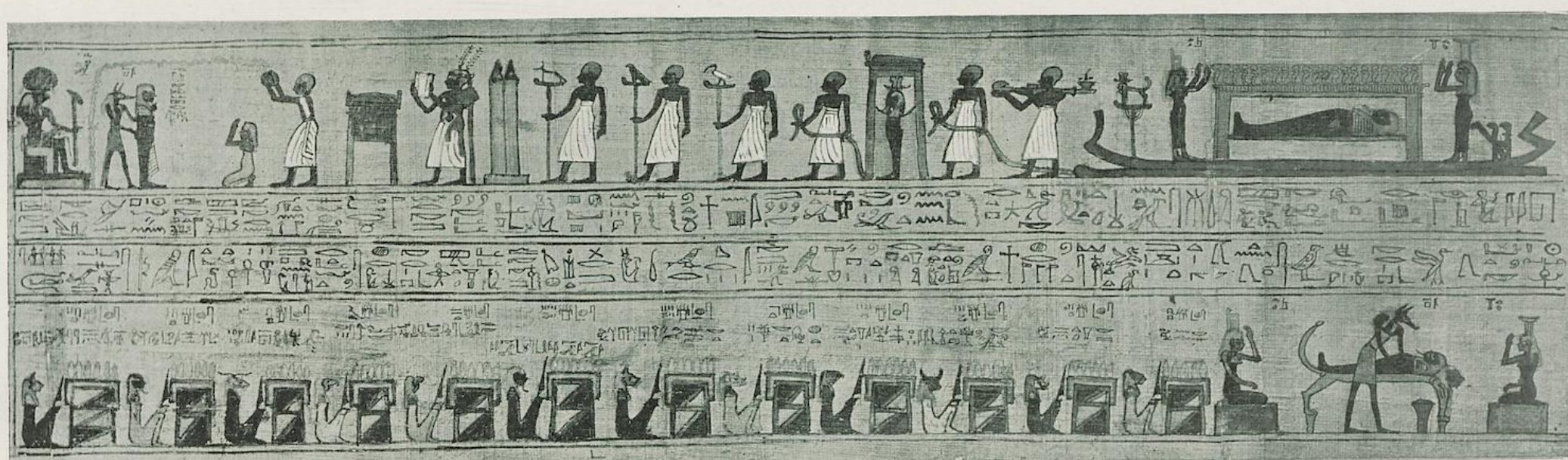
I.



1.—*Vignette*: The presentation of Kersher, or Kerāsher, to Osiris. The god enthroned within a shrine; behind him, the goddess Isis; in front a lotus-flower, on which are the four children of Horus, genii of the dead. Before the table of offerings stands Thoth, the scribe of the gods, addressing Osiris on behalf of the deceased. On the right Anubis and the goddess Maāt lead forward Kerāsher.

THE BOOK OF BREATHINGS. THE PAPYRUS OF KERSHER,
OR KERĀSHER.

III.

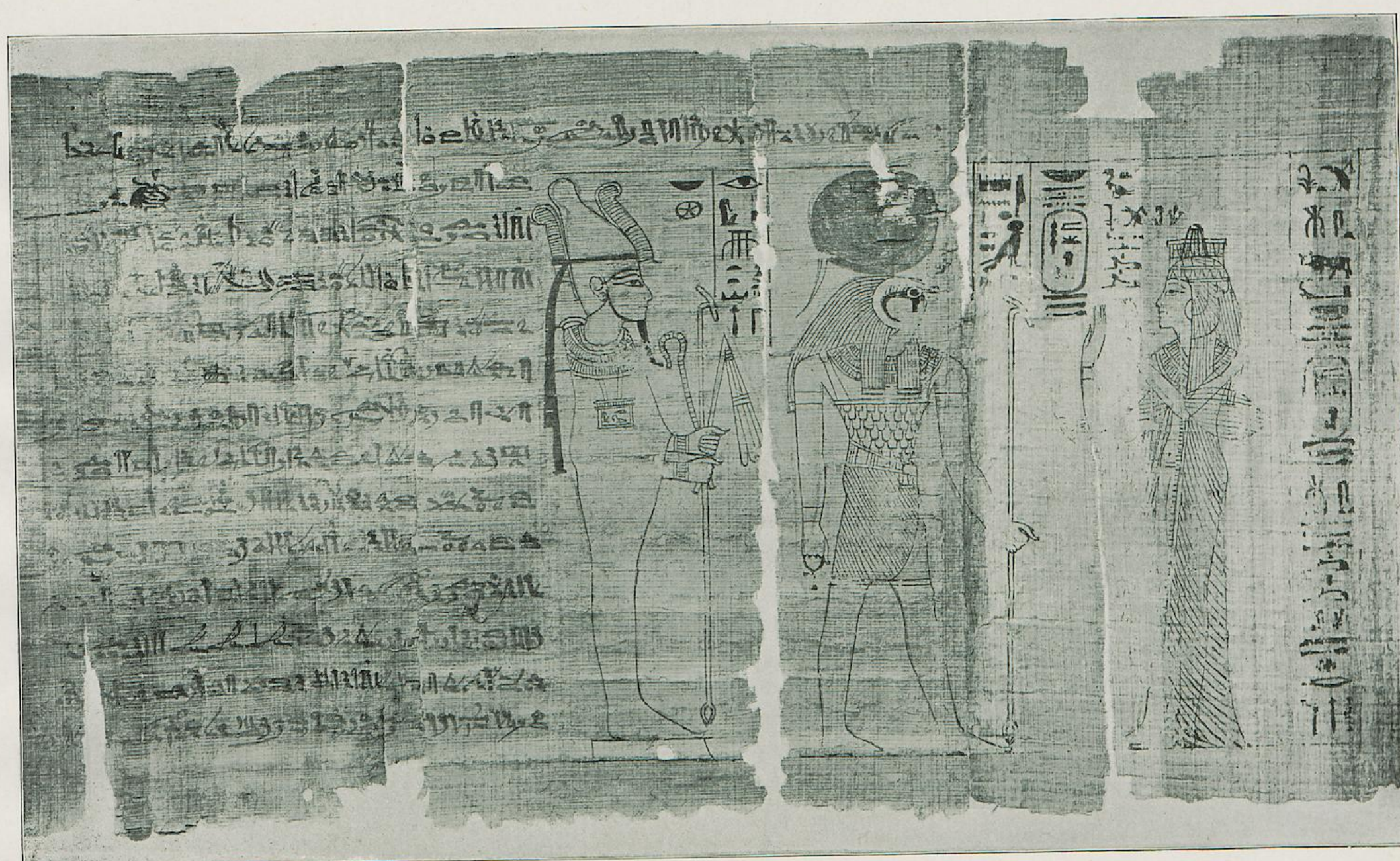


2.—*Vignette*: (a) Funeral procession: the mummy on a boat-shaped hearse drawn by a man; a priest bearing a censer on his shoulder; a funeral chest drawn by a man; two obelisks. On the left, seated, is the god Rā-Harmachis; in front is Anubis supporting the mummy, the mourning wife kneeling before it. Facing the mummy a priest officiates near a table of offerings; behind, a priest reads the funeral service from a papyrus. (b) The mummy on its bier, guarded by Anubis; Isis kneeling at the foot, and Nephthys at the head. (c) Twelve pylons of the underworld, each with its doorkeeper.

Text: Address to Kerāsher, triumphant.

THE BOOK OF THE DEAD. THE PAPYRUS OF QUEEN NETCHEMET.

COLUMN I.

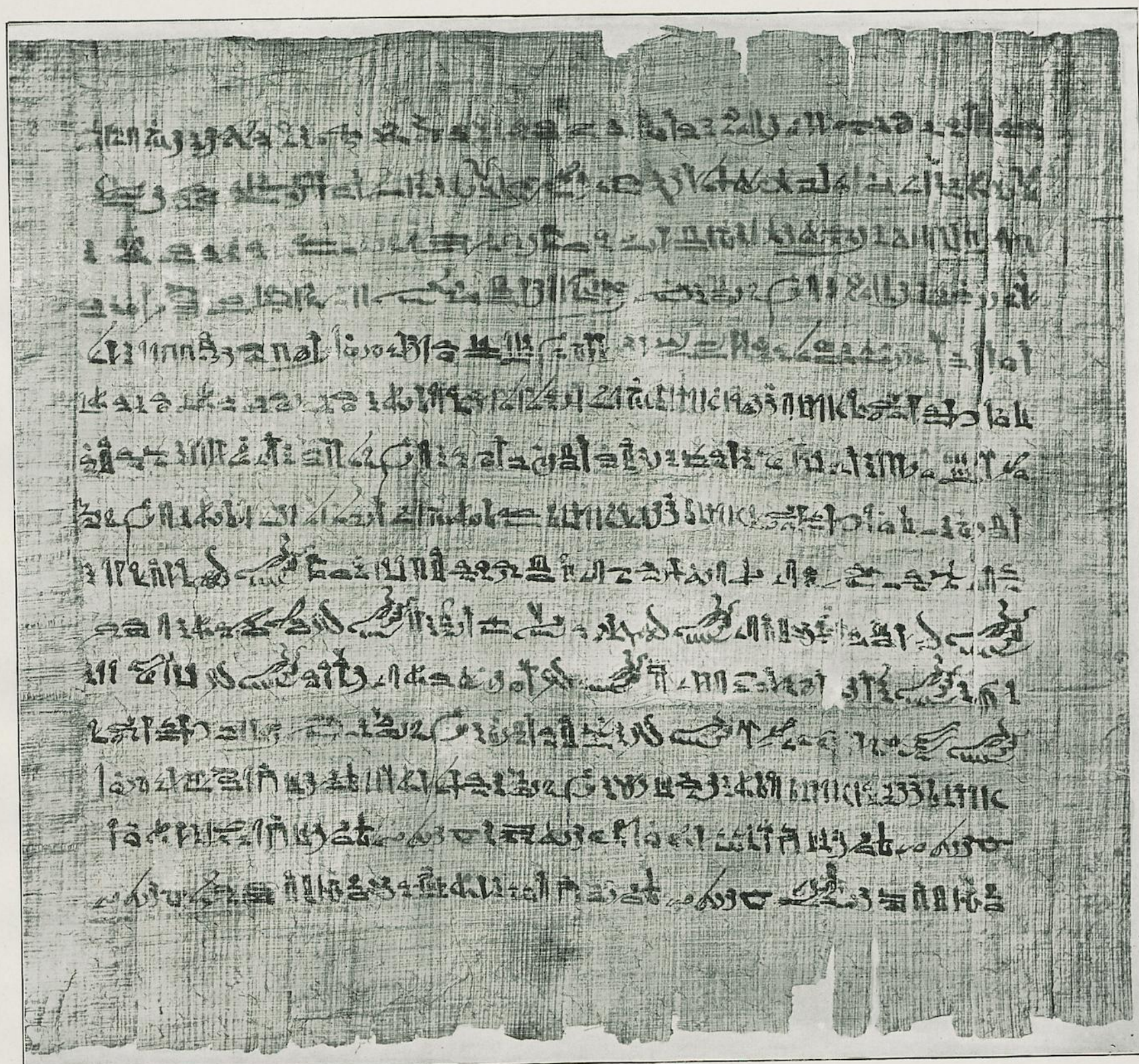


1.—*Vignette*: Queen Netchemet, daughter of the royal mother Hurere, standing with both hands raised in adoration before the gods Amen-Rā-Heru-khuti, and Osiris, "dweller in Amentet, the great god, the lord of the underworld."

Text: Chapter CXLVIII of the Book of the Dead.

THE BOOK OF THE DEAD. THE PAPYRUS OF QUEEN NETCHEMET.

COLUMN II.



2.—Text: Chapter CXLVIII of the Book of the Dead (*continued*).

THE BOOK OF THE DEAD. THE PAPYRUS OF QUEEN
NETCHEMET.

COLUMN III.

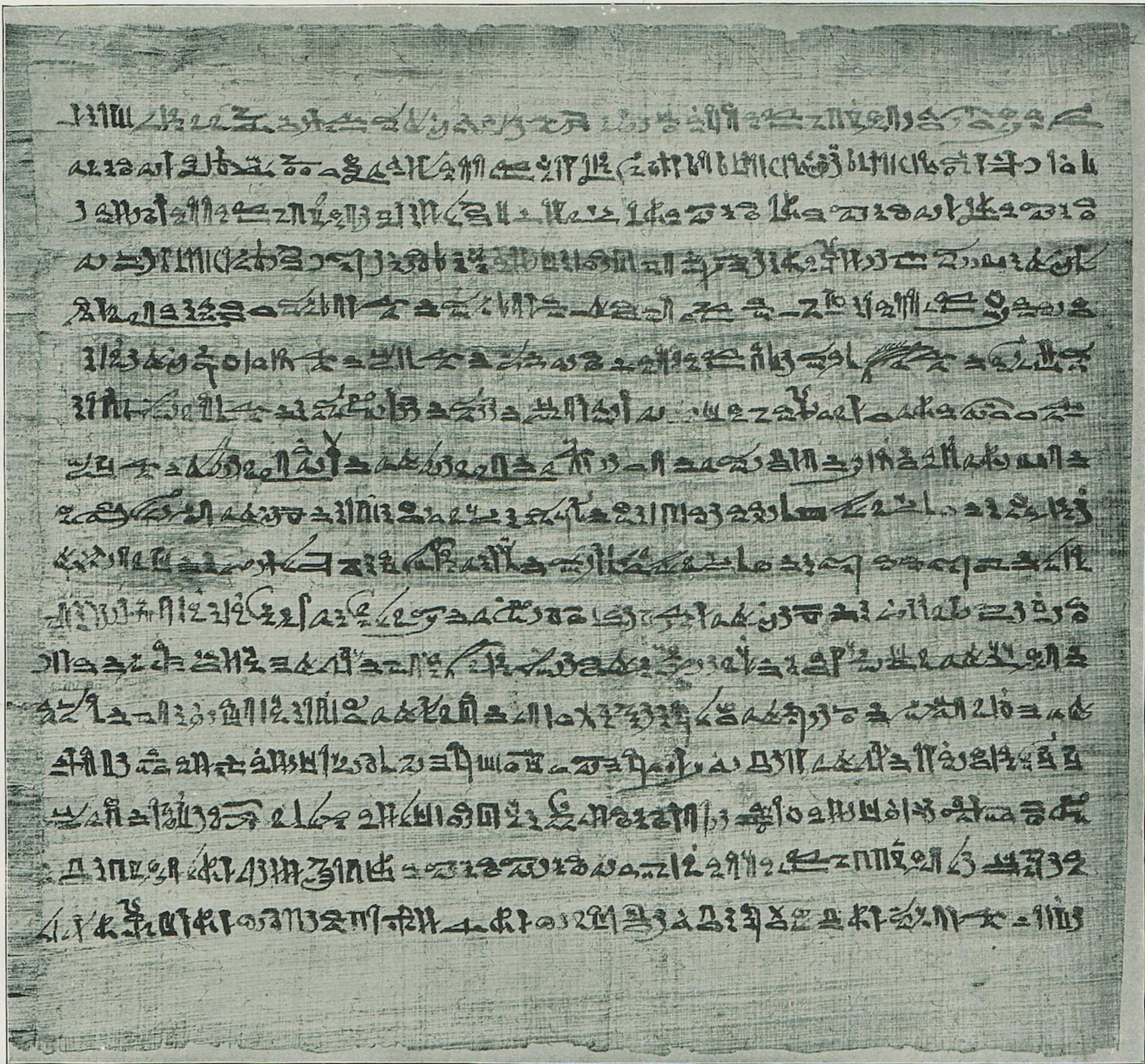


3.—*Vignette*: (a) The gods Behutet (?) and Anubis standing one on each side of the disk of the sun. (b) A funeral chest with four ministrants, two on each side, having their hands raised in adoration. (c) Four ram-headed sceptres (?) and three disks. (d) Four jackal-headed sceptres and four disks emitting rays of light. These vignettes belong to the work entitled, "The Book of that which is in the Underworld."

Text: Chapter CXLVIII of the Book of the Dead (*continued*)

THE BOOK OF THE DEAD. THE PAPYRUS OF QUEEN
NETCHEMET.

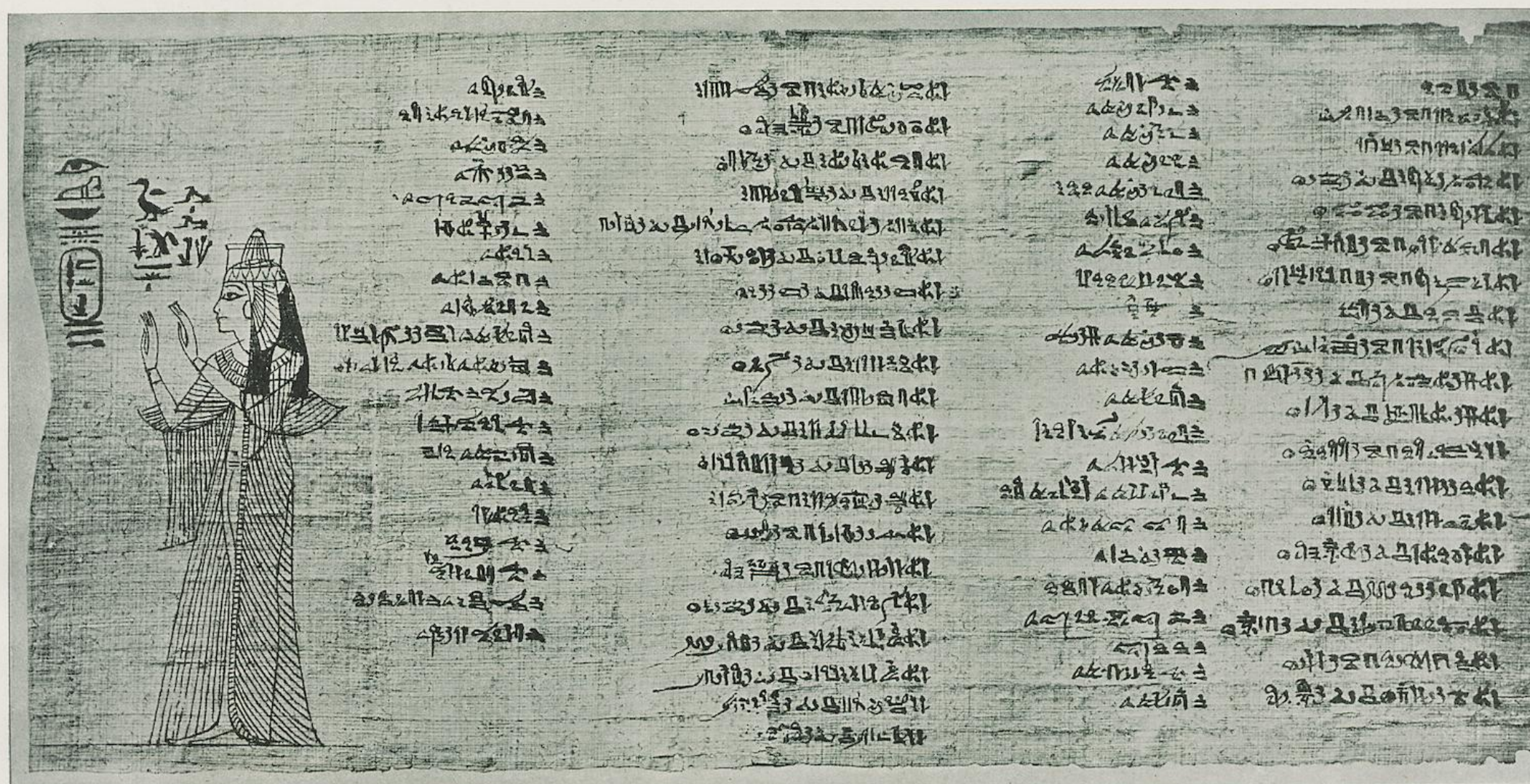
COLUMN IV.



4.—Text: Chapter CXXV of the Book of the Dead (Introduction).

THE BOOK OF THE DEAD. THE PAPYRUS OF QUEEN NETCHEMET.

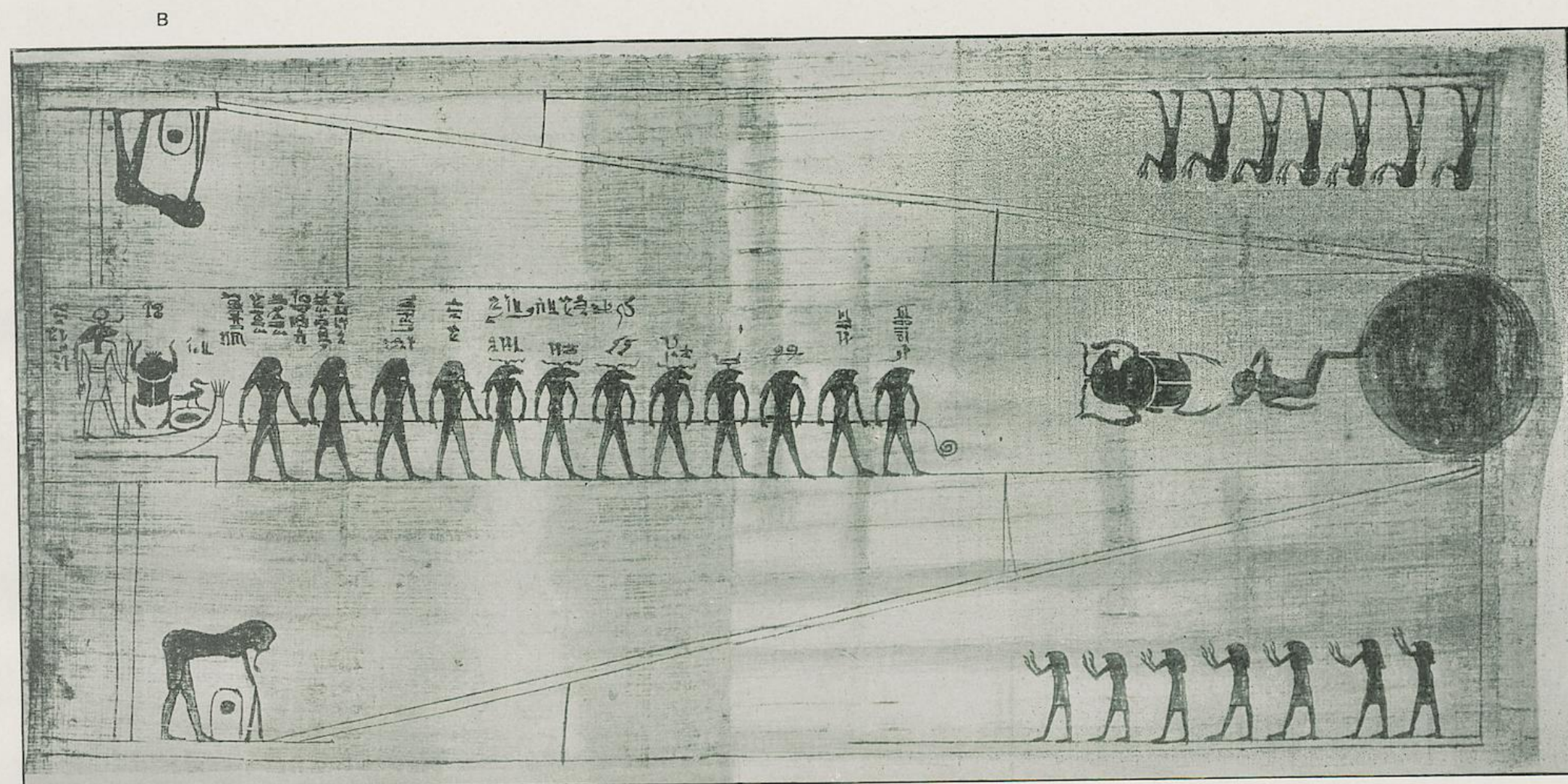
COLUMNS V—VIII.




5.—*Vignette*: Osiris, the lady of the two lands, Netchemet, triumphant, the daughter of the royal mother Hurere, standing with her hands raised in adoration before the sun's disk (*see next plate*).

Text: Chapter CXXV of the Book of the Dead (Negative Confession).

THE BOOK OF THE DEAD. THE PAPYRUS OF QUEEN NETCHEMET.

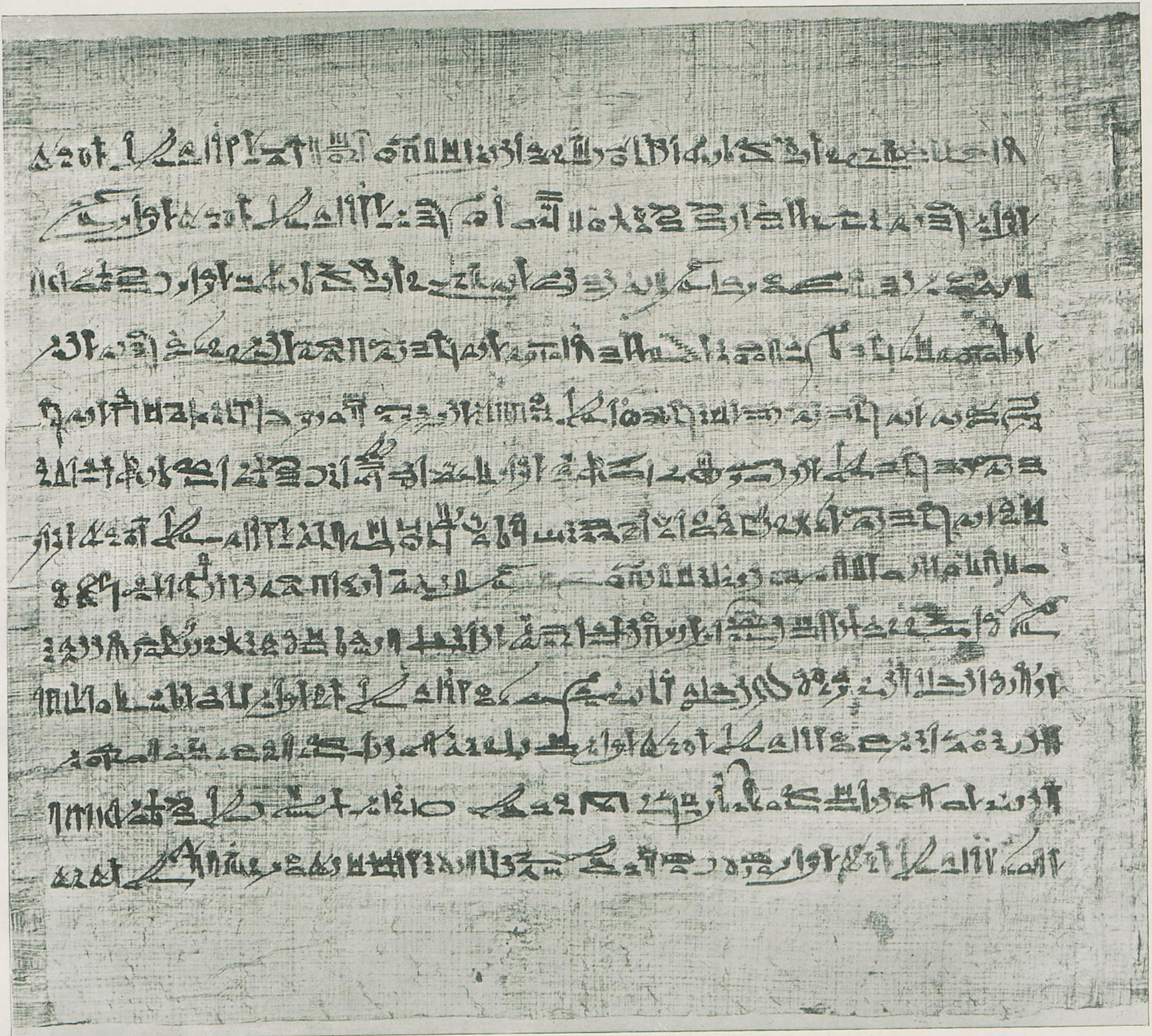


6.—*Vignette*: The two Atebui , or ends of the tunnel which joins the two banks of the celestial Nile. The sun has come forth in the morning from the one (A), and, having ascended the heavens, stands directly over the celestial Nile (C); in the evening he will descend and enter the other (B), and passing through the tunnel, each end of which is guarded by a god, will emerge to run his race afresh. On the sun's disk are Harpocrates and a ram-headed beetle. The boat of the sun is being towed along on the Nile by the gods of the twelve hours of the day; in the boat are the soul of the deceased in the form of a bird standing on a platform, the god Khepera, in the form of a beetle, and the god Maât, ram-headed. The advent of the boat is being acclaimed by seven hawk-headed gods who stand on the east bank, and by seven human-headed gods who stand on the west bank.

Text: The names of the gods who tow the boat of the sun, etc.

THE BOOK OF THE DEAD. THE PAPYRUS OF QUEEN
NETCHEMET.

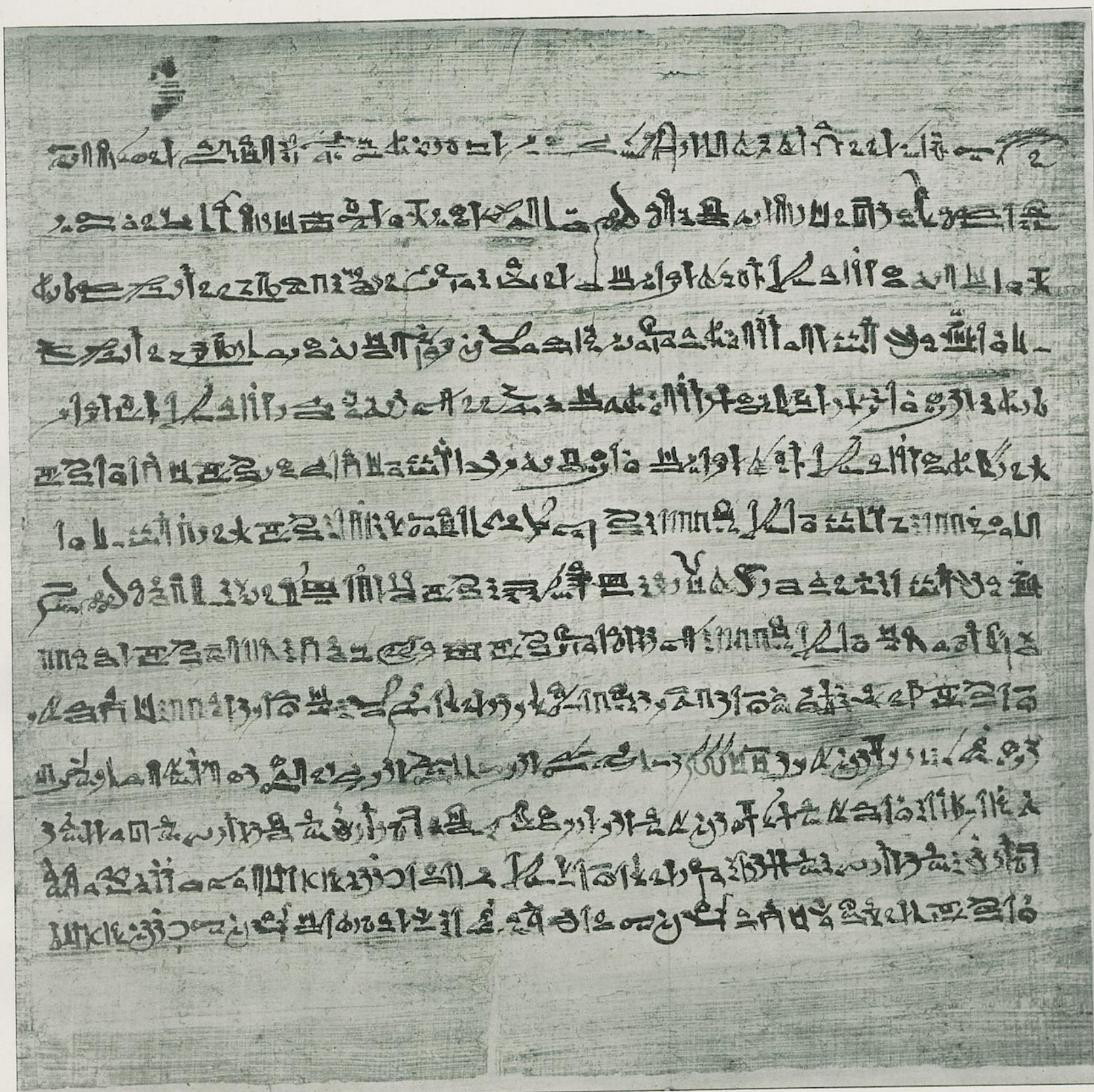
COLUMN IX.



7.—Text: The Chapter of bringing the Crown of Triumph, at the Ukat festival, in U-peq, which was celebrated on the fourth day of the first month of the season *Shat* (Thoth).

THE BOOK OF THE DEAD. THE PAPYRUS OF QUEEN
NETCHEMET.

COLUMN X.



8.—Text: The Chapter of bringing the Crown of Triumph (*continued*).

THE BOOK OF THE DEAD. THE PAPYRUS OF QUEEN
NETCHEMET.

COLUMN XI.

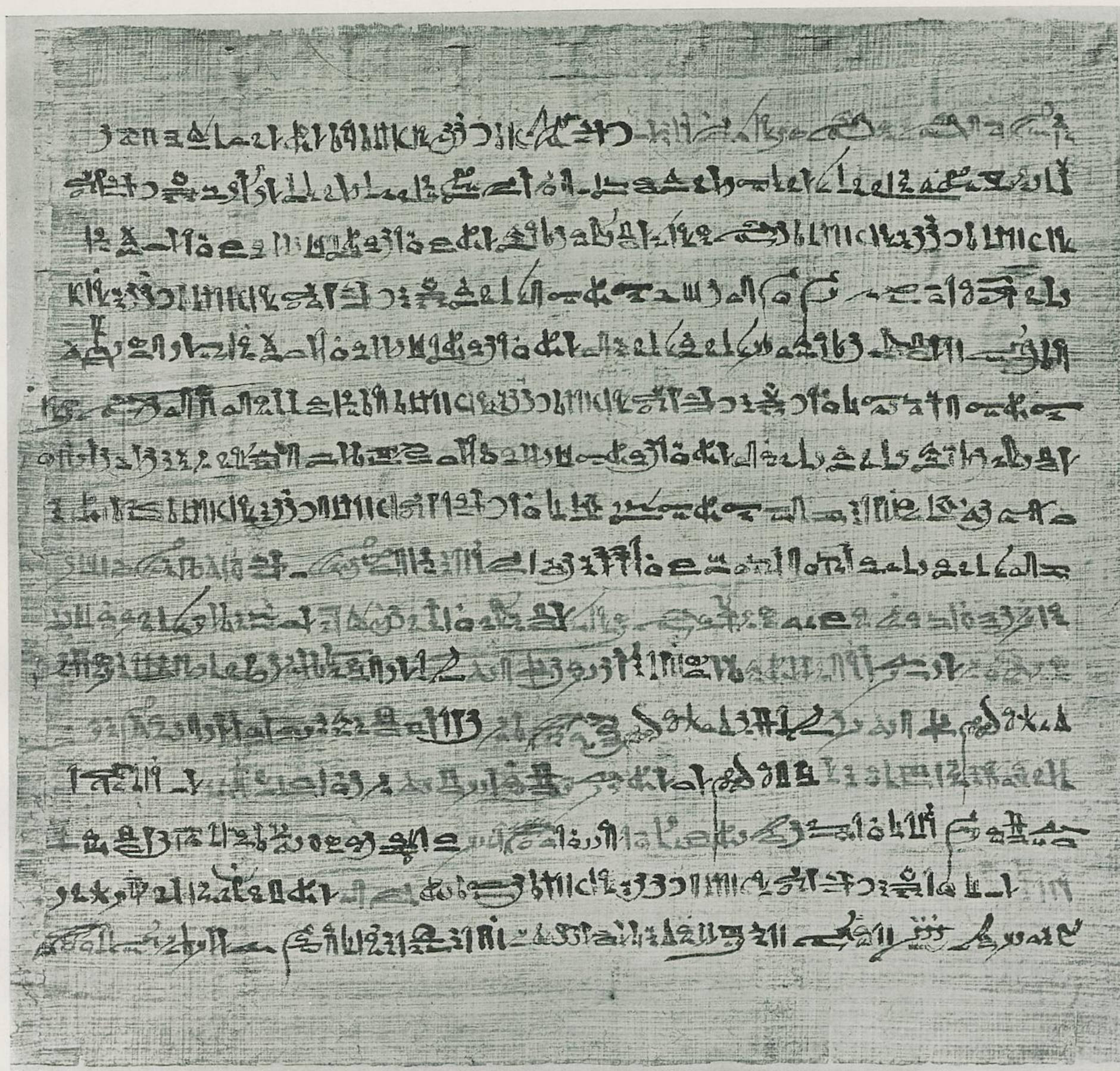


9.—*Vignettes*: (a) Osiris and Isis and Nephthys. (b) A hawk-headed god, and Anubis adoring Rā. (c) An oval in which is an ichneumon (?). (d) An oval in which are the sign for heart and two disks emitting rays of light. (e) A bull-headed god (Behutet) (?) adoring a disk. These Vignettes belong to the work entitled, "The Book of that which is in the Underworld."

Text: The chapter of bringing the Crown of Triumph (*continued*), and Chapter CXXIX of the Book of the Dead (with rubric).

THE BOOK OF THE DEAD. THE PAPYRUS OF QUEEN
NETCHEMET.

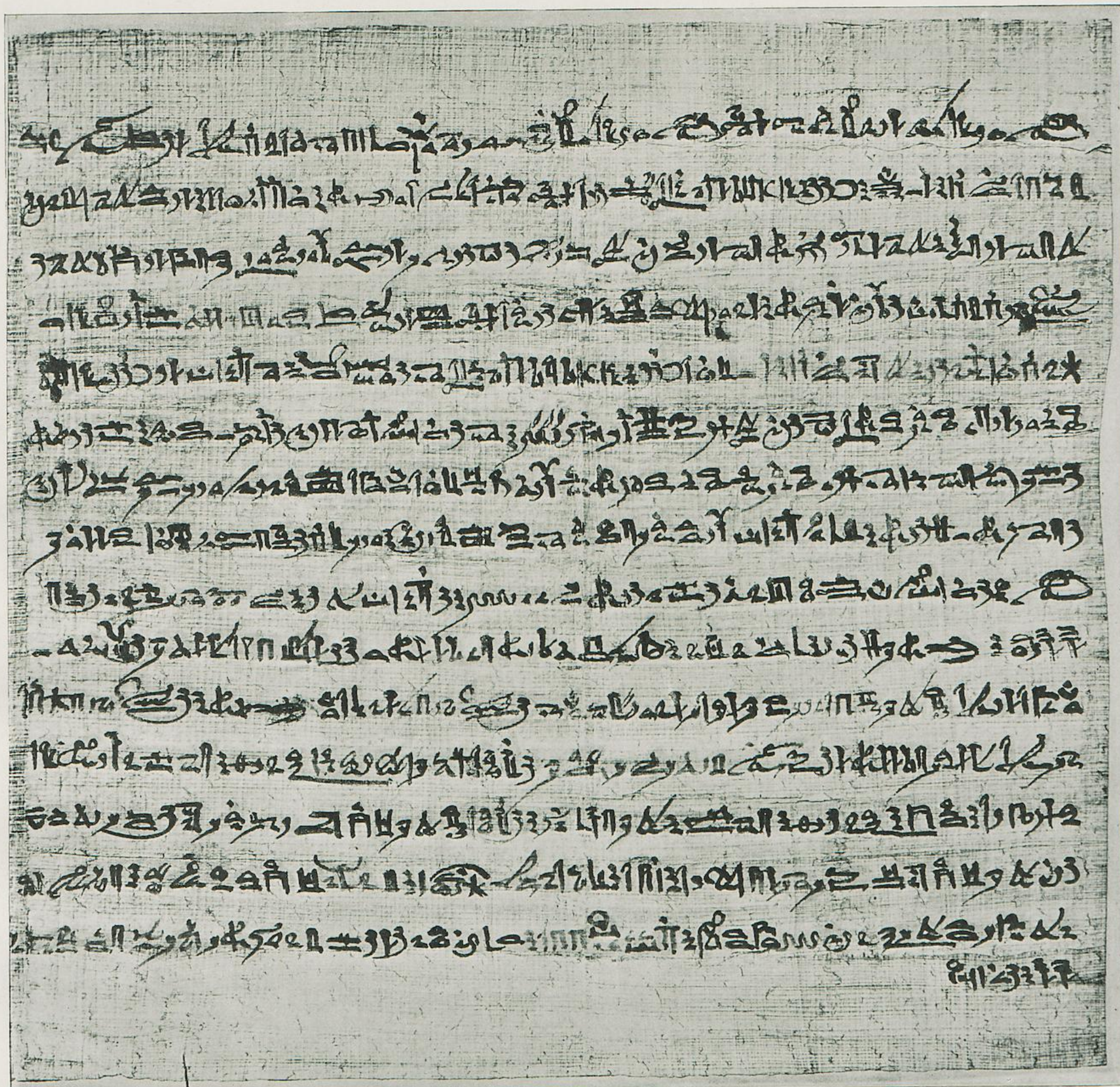
COLUMN XII.



10.—Text: Chapter CI of the Book of the Dead (with rubric).

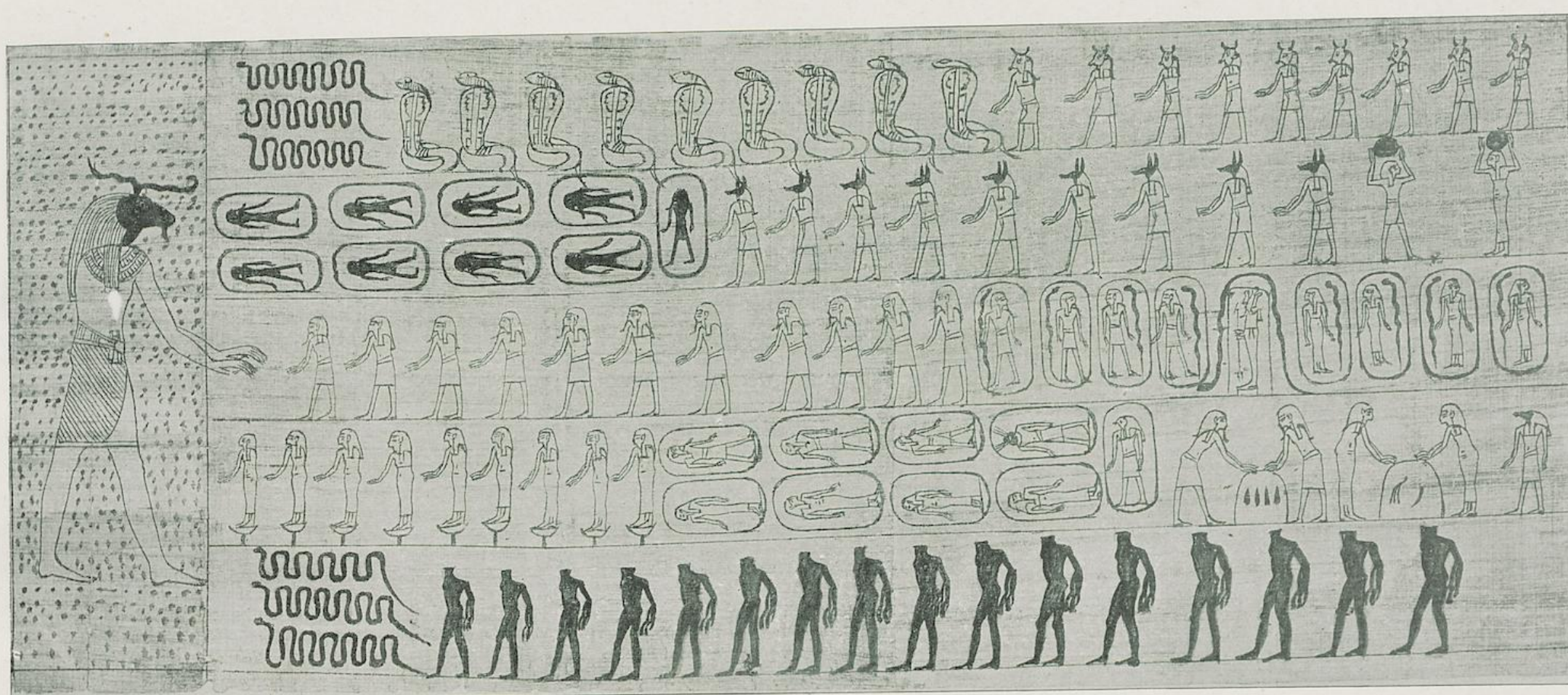
THE BOOK OF THE DEAD. THE PAPYRUS OF QUEEN
NETCHEMET.

COLUMN XIII.



11.—Text: Chapters CXXXIX and I B of the Book of the Dead.

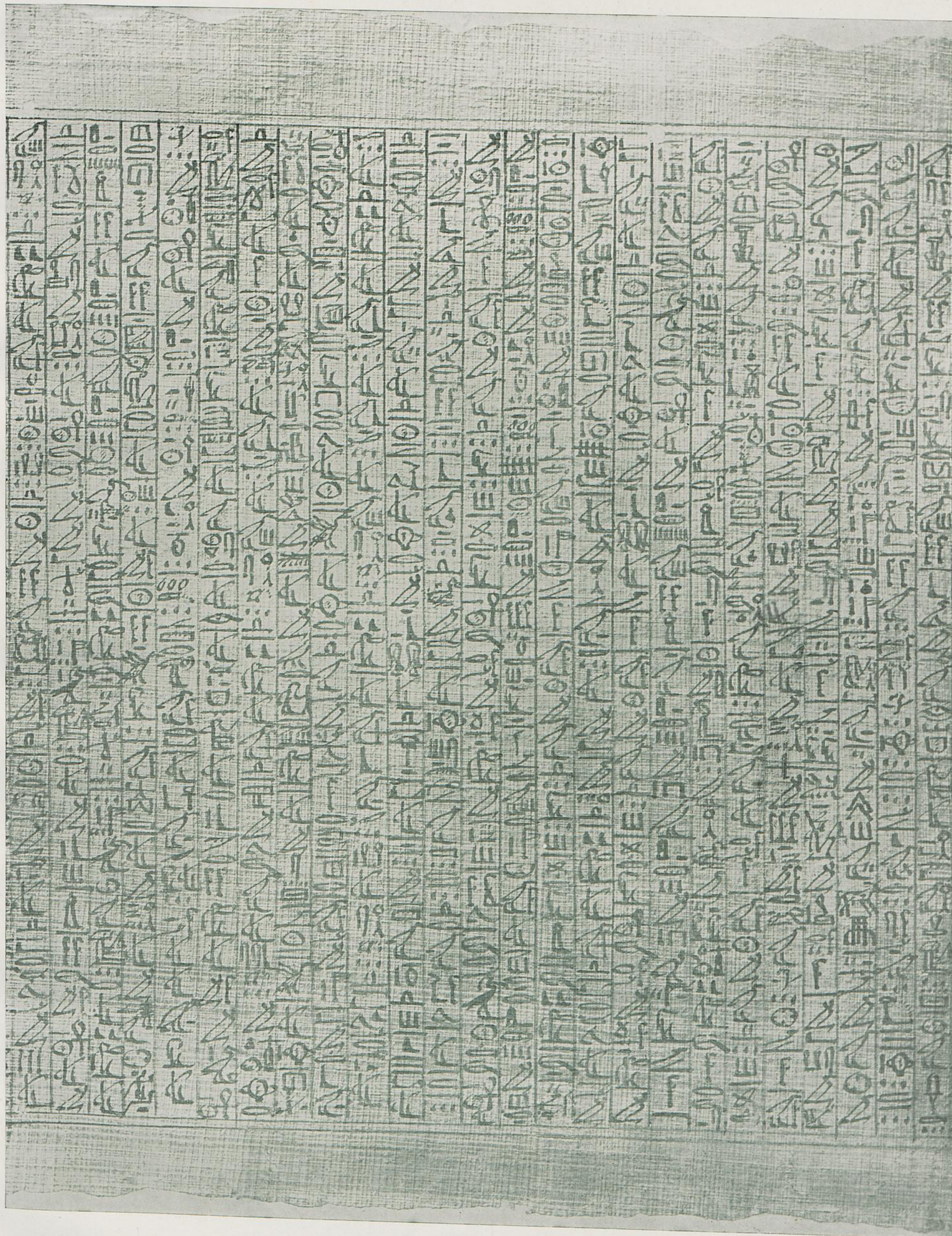
THE BOOK OF THE DEAD. THE PAPYRUS OF QUEEN
NETCHEMET.



12.—*Vignette*: The gods of the Caverns of the Underworld. This Vignette belongs to the work entitled "The Book of that which is in the Underworld."

THE BOOK OF THE DEAD. THE PAPYRUS OF NU.

No. 10,477, sheet 19.



Text: Chapter CLXXXIX of the Book of the Dead.

THE PAPYRUS OF NU, THE SON OF AMEN-HETEP AND SEN-SENEB.

CHAPTER XVII. [Sheet 2.]

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CHAPTER XVIII. [Sheet 4.]

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Rubric. 40. 41. 42.

CHAPTER I. [Sheet 4.]

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CHAPTER XXII. [Sheet 5.]

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CHAPTER XXIII. [Sheet 5.]

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CHAPTER XXV. [Sheet 5.]

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CHAPTER XXVI. [Sheet 5.]

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CHAPTER XXVIII. [Sheet 5.]

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CHAPTER XXVII. [Sheet 5.]

1. 2. 3.

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CHAPTER XXXa. [Sheet 5.]

1. 2. 3. 4. 5. 6.

CHAPTER XLIII. [Sheet 5.]

1. 2. 3. 4.

CHAPTER XXIV. [Sheet 5.]

1. 2. 3. 4. 5. 6. 7. 8.

CHAPTER XXXI. [Sheets 5 and 6.]

1. 2. 3. 4. 5.

CHAPTER XXXIII. [Sheet 6.]

1. 2.

CHAPTER XXXIV. [Sheet 6.]

1. 2. 3.

CHAPTER XXXV. [Sheet 6.]

1. 2. 3. 4.

CHAPTER LXXIV. [Sheet 6.]

1. 2. 3. 4.

CHAPTER XLV. [Sheet 6.]

1. 2.

CHAPTER XCIII. [Sheet 6.]

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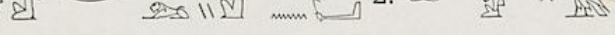
CHAPTER XCI. [Sheet 6.]


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CHAPTER XLI. [Sheet 6.]

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CHAPTER XLII. [Sheet 6.]

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CHAPTER XIV. [Sheets 6 and 7.]

1. 2. 3. 4. 5.

CHAPTER LXVIII. [Sheet 7.]

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Rubric.

17.





















CHAPTER XCII. [Sheet 7.]

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CHAPTER LXIIIa. [Sheet 7.]

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CHAPTER CV. [Sheet 7.]

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CHAPTER XCV. [Sheet 7.]


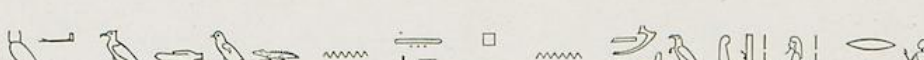
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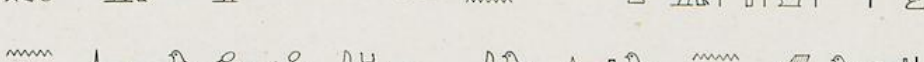

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CHAPTER LXXII. [Sheet 7.]

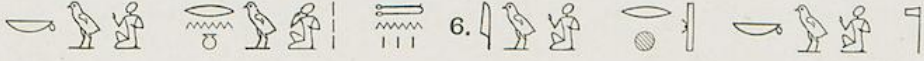

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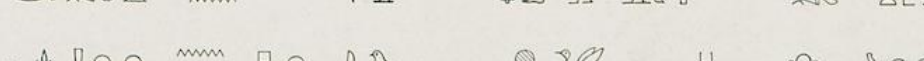
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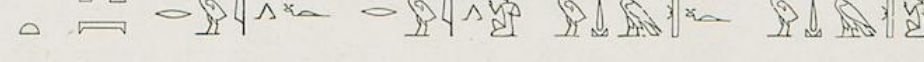
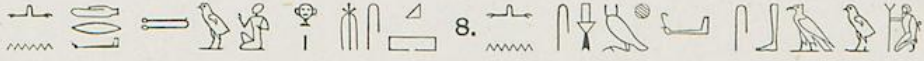



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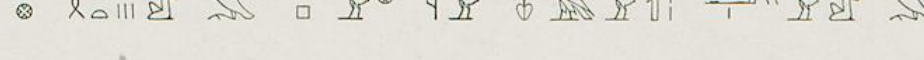
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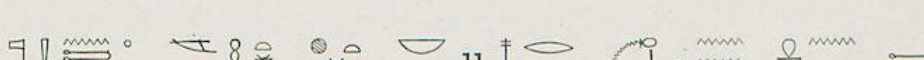
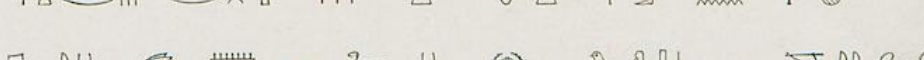




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 11. 

 12. 



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15.

CHAPTER LXXI. [Sheets 7 and 8.]

1. 

2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15.

16. 17. 18. 19.

CHAPTER CVI. [Sheet 8.]

1. 2. 3. 4.

CHAPTER XL. [Sheet 8.]

1. 2. 3. 4.

5. 6. 7.

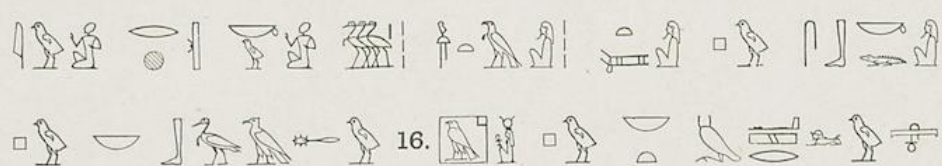
CHAPTER XC. [Sheet 8.]

1. 2. 3. 4. 5. 6. 7. 8. 9.

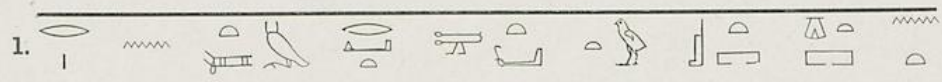


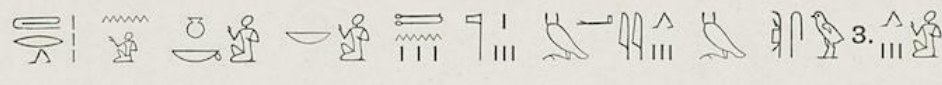
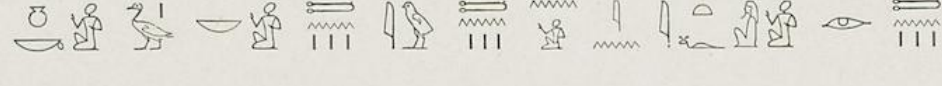
CHAPTER CVIII. [Sheet 8.]

1. 2.

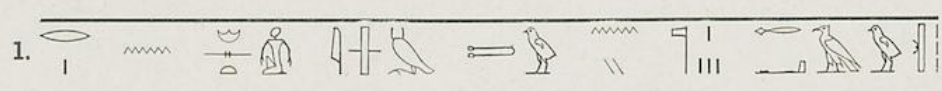

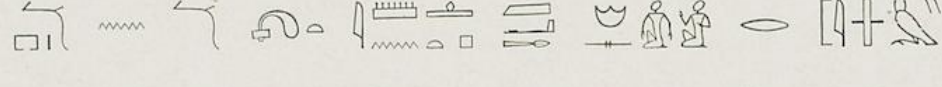
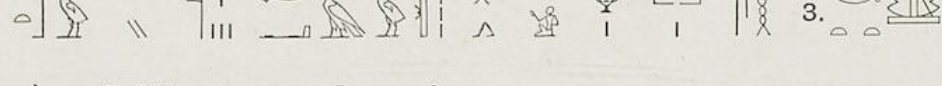

3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15.

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CHAPTER XLVII. [Sheet 8.]

1. 

 2. 



CHAPTER CIV. [Sheet 8.]

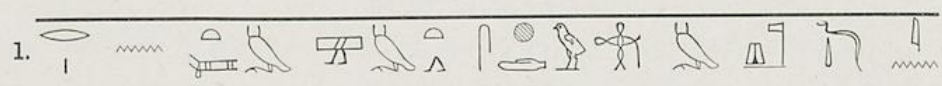
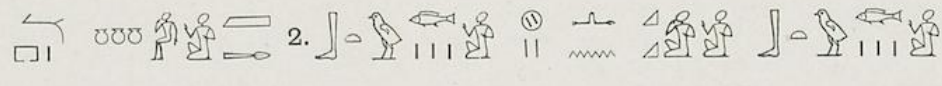

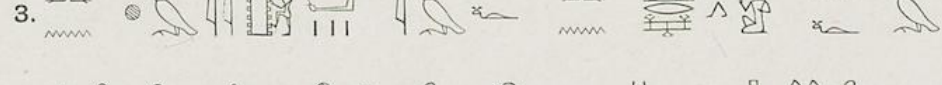

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 2. 




CHAPTER CIII. [Sheet 8.]


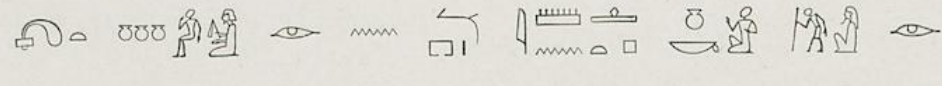
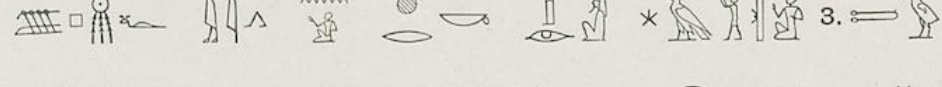
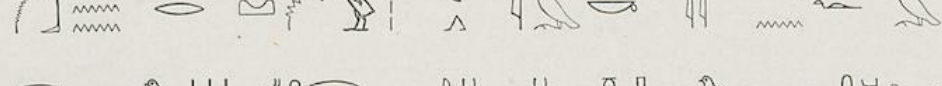









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CHAPTER LI. [Sheet 8.]

1. 


 3. 





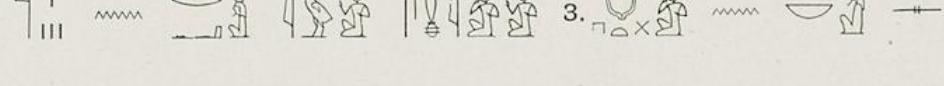
CHAPTER CXIX. [Sheet 8.]

1. 













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CHAPTER XXXVI. [Sheet 8.]

1. 






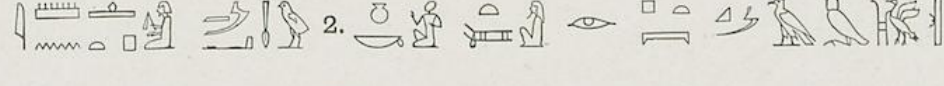

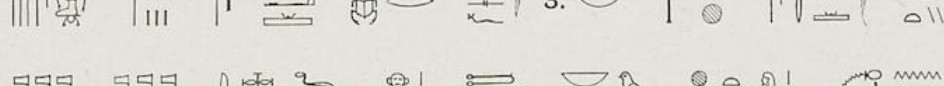
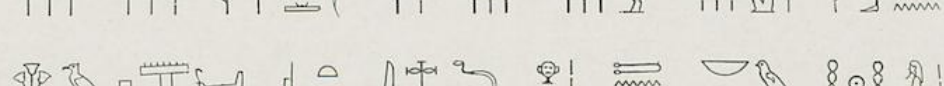
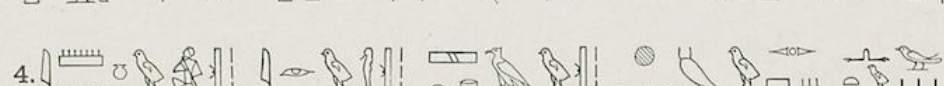

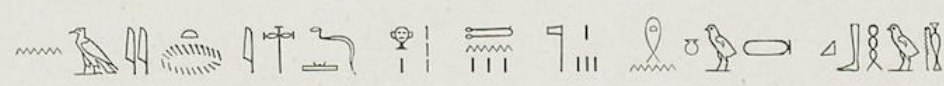
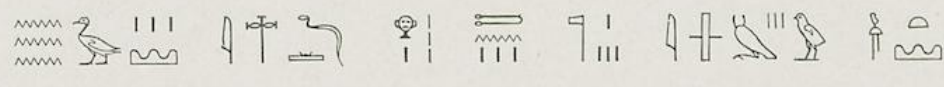
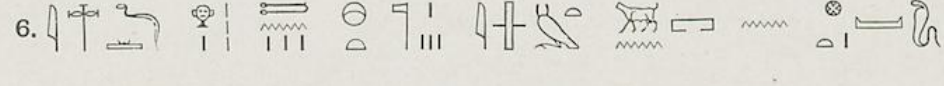


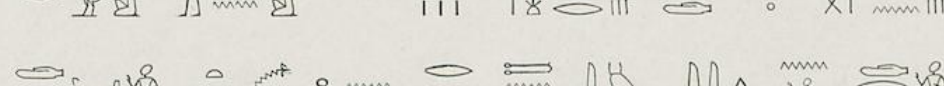
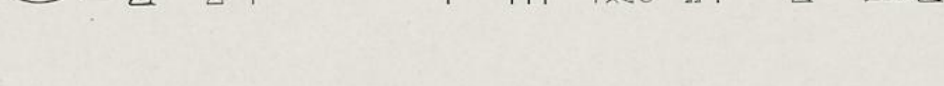




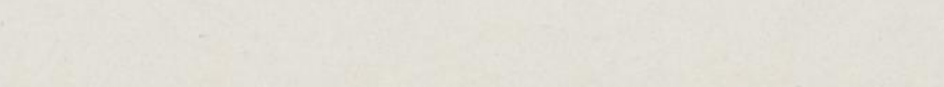
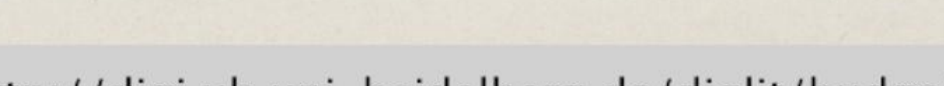

CHAPTER XXXVII. [Sheet 8.]

1. 





CHAPTER LXXIX. [Sheets 8 and 9.]

1. 






















1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16.

CHAPTER CXVII. [Sheet 9.]

1. 2. 3. 4.

CHAPTER CXVIII. [Sheet 9.]

1. 2.

3.

CHAPTER XXI. [Sheet 9.]

1. 2. 3. 4.

CHAPTER XII. [Sheet 9.]

1. 2. 3.

CHAPTER CXXII. [Sheet 9.]

1. 2. 3. 4. 5. 6. 7.

CHAPTER XCVIII. [Sheet 9.]

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11.

CHAPTER LXXVI. [Sheet 9.]

1. 2. 3.

CHAPTER LXXXV. [Sheet 9.]

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18.

11. 12. 13.

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CHAPTER CXXIV.¹ [Sheet 10.]

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

¹ The following text which is given in the papyrus under the title of Chapter LXXXIII. is that of Chapter CXXIV.

13. 14. 15. 16. 17. 18. 19. 20.

CHAPTERS LXXXIII and LXXXIV.

[Sheets 10 and 11.]

1. 2. 3. 4. 5. 6. 7. 8.

¹ This title is that of Chapter LXXXIV., but under it the papyrus gives Chapters LXXXIII. and LXXXIV.

² Chapter LXXXIV. begins here.

9. 10. 11. 12.
 13. 14. 15.

CHAPTER LXXXIa. [Sheet II.]

1. 2. 3. 4. 5.

CHAPTER LXXXVII. [Sheet II.]

1. 2. 3. 4. 5.

CHAPTER LXXXVIII. [Sheet II.]

1. 2. 3. 4. 5.

CHAPTER CXXXII. [Sheet II.]

1. 2. 3. 4.

CHAPTER CXLVIII. [Sheet II.]

1. 2. 3. 4. 5. 6. 7. 8.











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




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

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
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 19. 









CHAPTER LII. [Sheet II.]

[illegible]

CHAPTER LIII. [Sheets 11 and 12.]

1. 

2.

A horizontal sequence of pictographs from left to right: a vertical post with a small circle at its base; a bird-like figure standing next to a fish; two vertical bars; a stick figure; a circle containing the number 11; a stick figure with an arrow pointing upwards; a zigzag line; two triangles; two figures carrying loads on poles balanced across their shoulders; a vertical bar with a loop at the top; a large oval shape; a stick figure with an arrow pointing upwards; a vertical bar; a bird-like figure; a large oval shape; a zigzag line; another zigzag line; and finally, two figures carrying loads on poles.

4.

5. 

Hieroglyphic text consisting of several symbols including birds, lotus flowers, and other standard Egyptian glyphs.

CHAPTER LV. [Sheet 12.]

1. 2. 3.

CHAPTER XXIX. [Sheet 12.]

1. 2. 3. 4.

CHAPTER XLVI. [Sheet 12.]

1. 2. 3.

CHAPTER CIX. [Sheet 12.]

1. 2. 3. 4. 5. 6.

7. 8. 9. 10.

CHAPTER IX. [Sheet 12.]

1. 2. 3. 4. 5.

CHAPTER CXXXII. [Sheet 12.]

1. 2.

CHAPTER XCIV. [Sheet 12.]

1. 2. 3.

 4.

CHAPTER LXIIIb. [Sheet 12.]













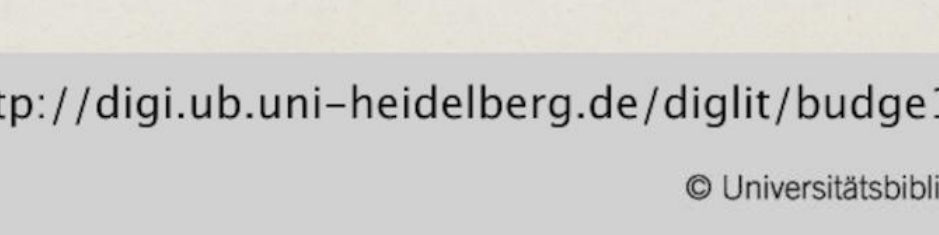
[illegible]

CHAPTER VIII. [Sheet 12.]

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAPTER LXIV. [Sheet 13.]

[illegible]

 7.  8.  9.  10.  11.  12.  13.  14.  15.  16.  17.  18.  19. 20.

21. 22.

Rubric. 23. 24. 25. 26. 27. 28.

CHAPTER II. [Sheet 13.]

1. 2. 3. 4.

CHAPTER III. [Sheet 13.]

1. 2. 3. 4.

4. 5. 6.

CHAPTER CLII. [Sheet 13.]

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11.

CHAPTER LXXV. [Sheet 13.]

[illegible]

CHAPTER LXXVIII. [Sheets 13 and 14.]

1.

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9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23.

24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36.

37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

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CHAPTER LXV. [Sheets 14 and 15.]

1. 2. 3. 4. 5. 6. 7. 8. 9.

9. 10.
 11. 12.
 13.
 14.

CHAPTER LXVII. [Sheet 15.]

[illegible]

CHAPTER CLXXIX. [Sheet 15.]

[illegible]

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11.

CHAPTER CXXIII. [Sheet 15.]

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11.

CHAPTER CXLI. [Sheet 15.]

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11.

Division I. 1. 2.

3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33.

Division II. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28.

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Division III. 1. 2.

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31. 32. 33.

Division IV. 1. 2.

3. 4. 5.

6. 7.

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10. 11.

12. 13.

14. 15.

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23. 24.

CHAPTER CXLVIII. [Sheet 16.]

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CHAPTER CXXXIII. [Sheet 16.]

1. 2.

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4.

1. 𐎃𐎟𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20.

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CHAPTER LXXXIX. [Sheet 18.]

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11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21.

CHAPTER CXV. [Sheet 18.]

1. 2.



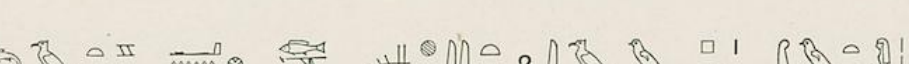


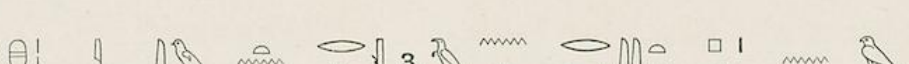
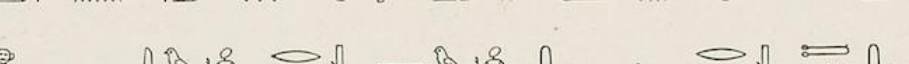


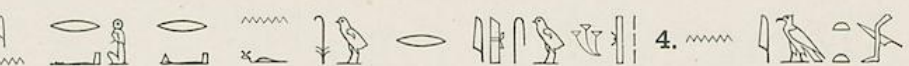

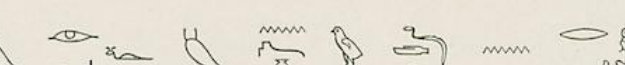

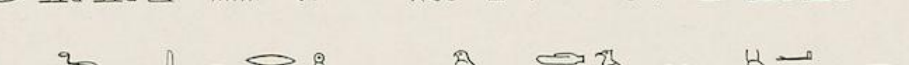




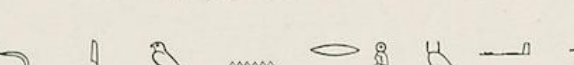
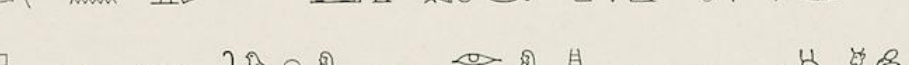



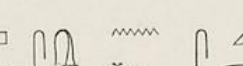
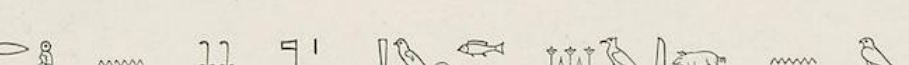

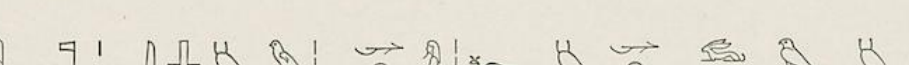
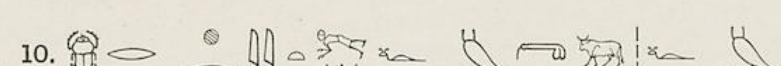

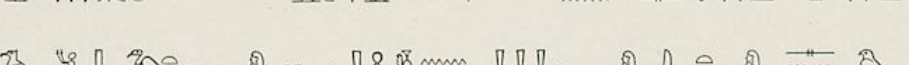






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CHAPTER CXVI. [Sheet 18.]

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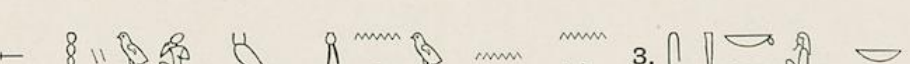

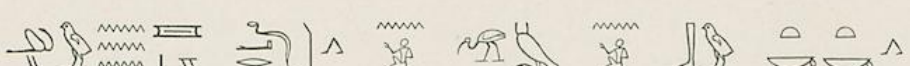
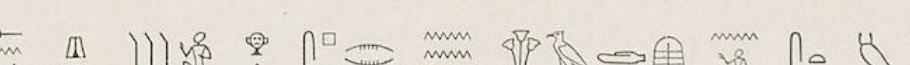

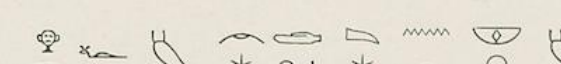



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CHAPTER CXII. [Sheet 18.]

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CHAPTER CXIII. [Sheets 18 and 19.]

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CHAPTER CXXXVIII. [Sheet 19.]

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CHAPTER CLXXXVII. [Sheet 19.]

1. 2.

CHAPTER CLXXXIX. [Sheet 19.]

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CHAPTER L. [Sheet 19.]

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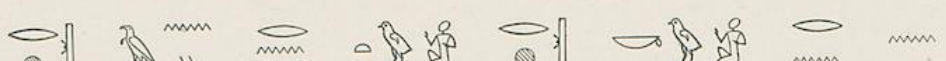
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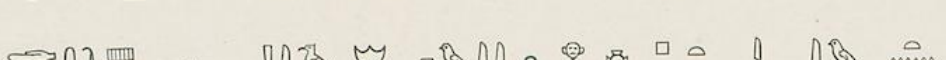
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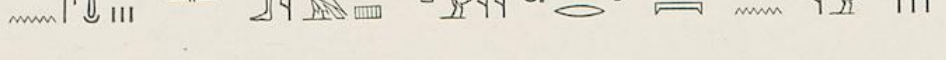
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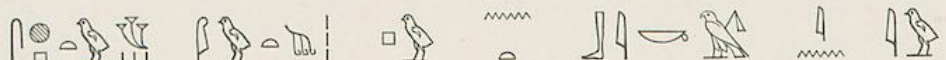





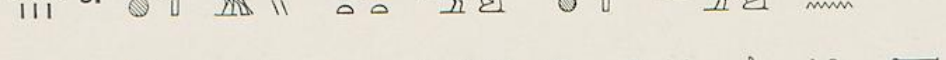


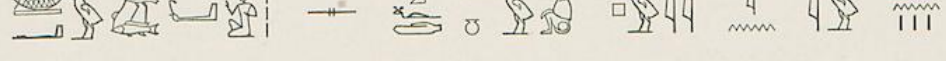











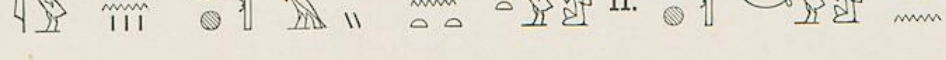


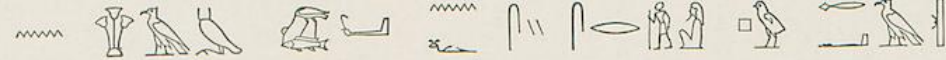


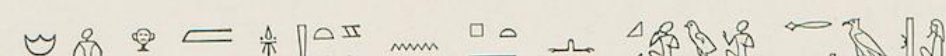





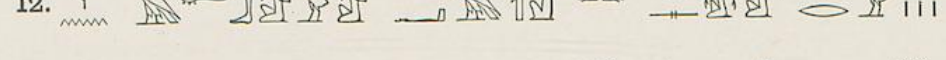





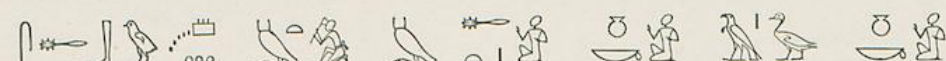


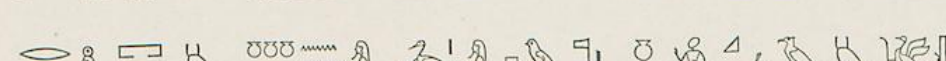


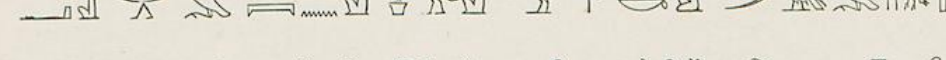











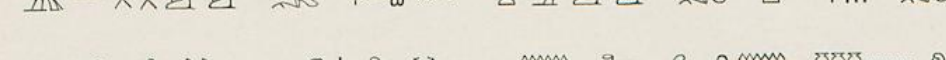











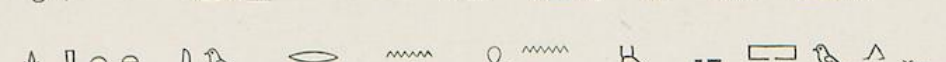


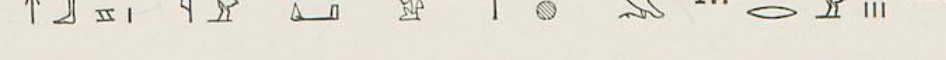


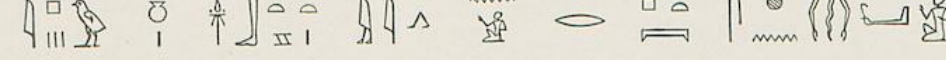














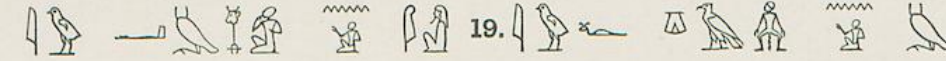


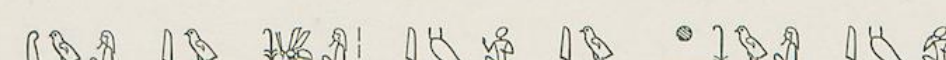


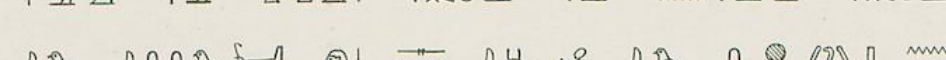


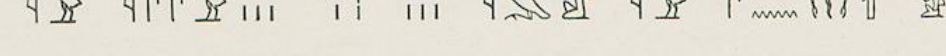















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CHAPTER VI. [Sheet 21.]

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CHAPTER VII. [Sheet 22.]

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CHAPTER CLV. [Sheet 27.]

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CHAPTER CLI. [Sheet 27.]

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CHAPTER C. [Sheet 27.]

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CHAPTER CXXXVIA. [Sheet 28.]

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CHAPTER CXXXVIB. [Sheet 28.]

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XI. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

XII. 1. 2. 3. 4. 5. 6.

XIII. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13.



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